



Thomas Prentice

His Book

Doctors

1749

Some ~~preachers~~ ~~in~~ it, ~~seem~~, have  
more skill in diseases & their symptoms  
others in applying remedies. So, some  
~~preachers~~ in discoursing ~~man~~ fall  
short & ~~in~~ ~~doctrine~~, others, in doctrine  
of mans recovery by y<sup>e</sup> L. J. Christ.  
who is both y<sup>e</sup> great Physician &  
physic of souls. but it highly be-  
cometh all & specially ministers to be  
well skilled both in spiritual ma-  
lady & remedies.



## TO THE READER.

**C**hristian Reader, howbeit the continued infirmities of this authors body, wherewith it pleased God to exercise him, might iustly haue excused him from taking pen in hand to write, especially in businesses of this nature, his desire being as himselfe testified in his life time, to finish this last period of his life with more comfortable meditations then to follow controversies: yet did he labour to his power, yea and (as I may say) beyond his power, to enforce himselfe even in his decayed health, together with his other necessarie labours, to discover the fraud and falshood of the adversaries: amongst others he indged these Anabaptists not the least, which occasioned this ensuing Censure; Another nearer inhabitant then the former author, was one Mr. Paget that lived in the same citie by him, being a chiefe leader to another congregation there, who being of a quarrellsome disposition, and envious hearted towards Mr. Ainsworth, and the truth professed by him, having unjustly picked quarrels against him: afterward without his privitie while matters were in debating (not imitating D. Reynolds to Hart although he highly commends him pag. 367.) published a book against him, laying to his charge things which he knew not, even grosse vnttruths, and palpable reproches, making diuers false charges upon him, as if he neither shamed nor feared to be Sathans instrument to blow abroad whatsoever envie and malice had scraped together, in likelihood expecting no other reward then gratifying the world, by the Gospels disgrace in our subversion; yea labouring through his sides to smite the text it selfe,

which I trust M. Ainsworth hath well cleared in that little advertisement published in his life time with those books of Moses, besides a particular answer to his book he had well begun, and had finished long before his death had not his infirmities of body hindered. But now time permits not to instance particulars, but leaving so unneighbourly, yea so unchristian an opposite to the Lord for judgement, I will add a word or two touching the occasion of this treatise ensuing, which was at the request of some, (whose minds the Anabaptists would cumber with their errors) to shew his judgement on the foresayd book. Now as some were assaulted that yet would give no way or entertainment to those errors, yet other some that had stood in the truth a long time, were perverted. The knowledge of these things comming to this reverend and iudicious man, Mr. Henry Ainsworth, hee soone drew out this answer, and sent it by a friend into England, to reclaime (if God saw it good) such as had erred herein, and gone astray by rash and inconsiderate zeale beyond knowledge, and through the grace of God to preserve such from falling as yet stood: this he sent for the present, purposing if the Lord continued some competent health and strength, to revise and so to make more perfect this which then shortnesse of time in respect of the Messengers great haste, could not be afforded, and so to make it publick in this spring; but the Lord having prevented this his purpose, by taking him to himselfe, hee now resteth from his labours. Yet finding the matter may, through the blessing of God, be profitable to his people, it is thought fit not to keepe these his last labours in matters of this nature in silence, but that it come to the publick view for the good of them that are ordained to life. And so I wish thee to farewell in the Lord,



## A CENSURE UPON A DIALOGVE

of the Anabaptists, intituled, *A Description*

of What God hath Predestinated concerning

*M A N, &c.*

**B**EING requested by some, whose mindes the Anabaptists would cumber with their errors, to shew my judgement on their foresaid Book; I have set down these few observations.

In the first part which they intitle of *Predestination*, they commit a double fault. 1 They confirme not by holy Writ their owne doctrine: for in the third page of their Dialogue, they describe Gods Predestination out of their own head; not one Scripture brought to proue that they say: neither can they iustifie by Gods word that their description, wherein some things are erroneous, some ambiguous and sophistical till they be cleared. 2 They abuse and caluminate the doctrine of those whom they call Calvinists, and would father upon them absurdities, errors, blasphemies: taking advantage upon some harsh phrases, concluding against them worse things then either they spake or meant; passing over the explanations to be leene in sundry of their workes, which will cleare them of the errors that these men would enforce upon them.

The differences vvhich they make (in page 4) between the Calvinists doctrine and theirs, are fraudulent and injurious. As betweene *All things*, and *all good things*: where first these Anabaptists doe differ from the plaine Scriptures, which testifie that *All things* were created by Christ, Col. 1. 16, and without him was *not any thing* made that was made, 1 Ioh. 1. 2. Secondly, they cannot be ignorant but that we hold all things that were made to be very good, Gen. 1. 31, so this difference they forged out of their idle heads.

The 2<sup>d</sup> & 3<sup>d</sup> differences, as that the Calvinists should say, *Whatsoever is done (murder or the like) cometh from God; and that God is the principall cause and author of all things; appointing all things to the one part and to the other, damnation as salvation; vice as virtue.* But the Anabaptists say, *Whatsoever good is done cometh from God, but no evil things that are done; and that God is the principall cause and author*

thor of all good, and of salvation to all men; but the devil is the author of all evil. In these differences they set down some error, with calummie and sophistrie.

Error it is to say, God appointed not Damnation as Salvation: wherein againe they proclaime themselves different from holy Scripture. For damnation being a work of Gods justice upon the reprobates, (as salvation is a work of his grace towards his elect,) cometh from God, and is by him appointed; as these Scriptures plainly testifie, Mat. 25. 41. Iude v. 4. 1 Pet. 2. 3. 9. Rom. 9. 22.

That any of us should say, murder and other like vices come from God, and are appointed by him, is injurious sophistication. We hold not God to be the principall cause or author of any evil as it is sin; but onely of evil as it is condigne punishment for sin, according to Esa. 45. 7. Amos 3. 6. Concerning murder, and other like actions, we distinguish between the action as it is naturall, and as it is morall. All actions as they are meereley naturall, are of Gods for in him *Dei iure*, and *more*, and *hanc* our being, Act 17. 28. without him no man can moue his hand to smite his neighbour. As they are morall, Gods providence concerning them is twofold: for as they are vicious & sinfully done, God doth them not, but suffereth them so to be done: as they haue in them respect of justice and punishment, so God doth, appointeth, commandeth them to be done: As, the defiling of Davids Concubines, being considered in the sinfulness of it, proceeded from Absaloms wicked lust, and Achitophels wicked counsell, 2 Sam. 16. 21. 22. thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for Davids sin, the Scripture telleth us, that God *took* Davids wiues and *gave* them to Absalom, and God *did* this thing, 2 Sam. 12. 11. 12. The murdering of the Israelites by the Assyrians, of the Iewes by the Babylonians, was a very full action done by these Heathens; and thus God suffered them to doe it: But as it was a just punishment for his peoples iniquitie, God *sent* those heathens against the *hypocriticall nation*, Esa. 10. 3. 6. God caused the Iewes to fall by the sword, he made Ierusalem desolate, he himselfe fought against them with an outstretched hand, he delivered them into the hands of Nebuchadnezzar; he prepared destroyers against them, he gave them into the hand of those who sought their life: the Babylonians were his servants, whom he sent and took, and brought against the land; though those Heathens for their iniquitie in doing this, were afterward punished, Ier. 19. 7. 8. & 21. 5. 7. and 22. 7. 21. & 25. 9. 12. Other examples many are in the Scriptures, how these actions which men did most sinfully, God did the same actions by those evil men, most justly, either for judgement upon reprobates, or for chastisement & mercy unto his church.

They

They inveigh against us, as teaching that God decreed that Adam *Page 9.*  
*could not but sinne; that God commanded him not to sin, and yet decreed*  
*that he should not sinne.* *Answ.* They proceed in wronging us.  
 We teach not that God decreed sinne should be done, otherwise  
 then by suffering it to be done. He never decreed either to doe  
 sinne, or to command it to be done, or to approue it being done.  
 Neither did any decree of God force Adam to sin; he might haue  
 haue avoided sinning if he had would: but he would not continue  
 in obedience, he sinned willingly.

Further, they feigne us to say, that *though God by his reueiled* *Page 9.*  
*Will commanded Adam not to sin, yet in his secret Will he decreed he*  
*should sin.* *Answ.* God neither openly nor secretly decreeth or wil-  
 leth sin, as sin: for he is not a God that hath pleasure in wickednes,  
 Psal. 5. 4. They keep their wont therefore in calumniating us. Also  
 they erre, in refusing the distinction between Gods reuealed and his  
 secret will, whereby we understand not two wils in God, but one  
 and the same will, partly reuealed, partly concealed from us and  
 secret, according to Deut. 29. 29. By his reueiled will or comman-  
 dement, God would haue Abraham to kill his son, Gen. 22, by his  
 secret will (not then reueiled to Abraham but afterward) hee  
 would not haue him killed.

They goe on and would proue, that *God did neither decree, nor* *Page 9.*  
*lay any necessity on Adam to transgresse.* But they labour in the wind,  
 and would proue that which we confesse, yet in their prooffe lur-  
 keth error; for they affirme, that *God left not Adam unfurnished*  
*with any thing that might support him in that estate in which he created*  
*him.* For this they bring no word of God, but broach their own  
 fancies. Adam was unfurnished of Gods gracious help to support  
 him when he was tempted: for want of it, he willingly yeelded  
 unto Satan: by it, he might and would haue resisted all tentations;  
 even as the elect Angels having this grace, are supported so as they  
 shall never fall. Adam in deed was so furnished of God, that no  
 power or fraud of Satan could haue vanquished him, unlesse he  
 himselfe would voluntary yeeld: which he did, and therefore  
 had no excuse for his sinne. But God (if he had pleased) could so  
 haue confirmed his will in good, could so haue supported him  
 with grace in tentation, that his will should not at all haue decli-  
 ned to euill. This God did not, because so it pleased him; and he  
 was not bound to giue Adam more grace, then that which he had  
 bestowed on him: which was so great, that no power of devils  
 could haue prevailed, if the man had not willingly fallen.

They proceed to manifest two things: first, Of Adams state, *Page 10 11.*  
*Nix. that God could not make him otherwise then he made him, that*  
*is mutable, able to obey his precepts; but not unchangeably good.* *Anf.*

*A Censure upon a Dialogue*

Not to reason of things too high for us, how God could have made man: I grant that men and Angels, and all creatures are changeable: and that Adam was able to obey all Gods commandments, if he had would: but this proveth not that he was furnished with all things that might support him in that good estate: for he had not speciall grace from God to stablish his will in good; which the Lord could have done, and then Adam had not sinned. Whereas they adde, *God did not decree and force him to sinne*, we say the same, and they sinfully wrong us to impute such blasphemy unto us.

2. The second thing they would manifest is; *That many things bee done against the Will of God.* *Ans.* This as it is set down is false. For it was the will of God to suffer Adam to fall, else he had not fallen: and God willingly suffereth all the sinnes done under the Sun; for if he would not suffer them, the creatures could not doe them. But understanding by Gods will his commandment, or his approbation: so it is true, that too many things are done against Gods will: and this they need not goe about to proue, for none (I thinke) denyeth it.

Page 13.

But they scoffe at the distinction between the action, and the sin of the action, and call it merely a fabulous riddle; and say, the subtilty of the Riddle is this, that sin is nothing: whereupon they pleasantly inferre, that malefactors are punished for nothing. *Ans.* Had they not a better faculty in deriding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are naturall, all motions inward or outward, are of God, Act. 17 28. Againe, I have proved that the actions of Assyria and Babylon, were just and holy actions as God did them; but wicked & sinfull as men performed them. Therefore the action and the sin of the action are rightly and needfully distinguished, seeing Gods hand is in the one, but not in the other. That sin is no substantiall thing is plaine, seeing all things were made by God, Ioh. 1 2, but sinne he never made: it is a vicious quality infecting the good things which God made, and corrupting their actions. And thus though sin be not simply nothing, yet it is no substantiall thing. Their definition of sin, that it is a thought, word, or deed, contrary to the Will of God; is no perfect definition: for there is an hereditary sin from Adam, which all have, before they can either doe, or speak, or think: of which point we are to treat anon. Their inference that they which hold God to be the author of the deed which is sinne, hold him to be the author of sinne, is denied and before disproved. We know God was author of the deed of sending Ioseph into Egypt: for he sent him thither, partly to try and humble Ioseph, partly to provide for Iakobs family. Psal. 105 17 19, Gen. 45 7 8, yet was he not author of the sin committed in sending

ding him, that was of the Patriarchs, moved with envy, Act. 7. 9.

They charge M. Knox with *Wide Dunning*, and large *blasphemy*, *Page 15 16*, for ascribing to the providence of God, *Whatsoever the Eibnicks attributed to fortune*: Their reason is this, *Who knoweth not that unto fortune, the Eibnicks ascribe all perverse and pestilent wickedness.* *Ans.* Herein they wander from the truth, and blaspheme it. Gods providence extendeth further then to such things as he himselfe is author and doer of: it extendeth to all the most horrible sinnes in the world, which he willingly suffereth to be done, and provideth in vvhhat manner and measure he vwill suffer them to be done, and by his vvisedome knoweth to bring good out of the vvorst and most sinfull deed. Could Adam haue been tempted to sin, if God had not given Satan leaue to tempt? Could he haue fallen, if God had not left him to himselfe? Was not Gods providence in Abisalom's horrible sinne vvhhen he defiled his fathers vvices; seeing God foretold it, and the manner of it, before all Israel, and before the Sun? 2 Sam. 12. 11. 12. Gods providence suffered Shimeis sinne vvhhen he cursed David: his providence kept Abimilech from sinning in defiling Sarah, Gen. 20. 3. 6. To conclude, it is neere unto Atheisme & Epicurisme to deny Gods providence in any the least thing or action be it good or evill.

But these men inferre vvorse matters; asking *Whether any thing* *Page 16* *may be spoken more repugnant to the nature of God, or contrary to his Word &c.* then to say that God punisheth man vvith hell torments, for doing those things: *Which he himselfe hath predestinated, ordyned, decreed, determined, appointed, villed and compelled him to doe, and that Which a man cannot choose, but must needs doe by the force and compulsion of his predestination.* *Ans.* Bold calumniators, vvich vvoul make the vvorld beleue vve say such things as vve abhorre to thinke. In hovv many books might they haue seene these things denied, and refuted. We teach that sinne is suffered of God, not done by him, nor decreed, villed, commanded, much lesse compelled. All that sinne (vvwhether men or devils) sin voluntarily, of their owne vvill, for vvich they might all in justice be damned. God tempteth no man to evill, much lesse forceth or compelleth any to evill, 1am. 1. 13. So they answer unto, and vvould refute their owne fictions.

They affirme that vve say, *Whatsoever God foreseeth he villedeth*, *Page 17 18*, *and it cannot but come to passe*: vvhereto they answer, *that God foreseeth all things good and evill, but he villedeth onely good.* And though bee fore knoweth all things, yet all things come not to passe thvfore of necessity. *Ans.* They still dally and decerne by generall and ambiguous termes. If they understand by Gods vvill, his permissiue vvill, or vvilling sufferance: so vve say all things good or evill come



## A Censure upon a Dialogue

to passe by his vwill. But if they meane Gods effectiue or approving will, so vve hold that he vvillevth nothing but good. The second vve teach not, that all things therefore come to passe because God foreknowveth them: his foreknowledge imposeth no necessity on things. But vvitshall vve teach, that vvhathsoever God foreknowveth shall be, that must needs be, else his knowledge should not be certaine and infallible: but they come to passe by other causes then his bare foreknowledge. These distinctions observed, their reasons deduced from Scripture are soone taken avvay.

Page 18.

They plead, that God foreseeth the death of a sinner, and the cause thereof, viz. his wickednesse; but *Willeth* it not, as *Ezech. 18. 32. and 33. 11. I will not the death of a sinner, but that he returne and live. Christ foresaw the destruction of Ierusalem, yet he willed it not for he Dept &c. Mat. 23. 37.* *Ans.* They doe not vvell to shuffle together, Death, and wickednesse the cause of it. Wickednesse God willeth permissiue, suffering it to be done: Death he willeth effectually, insisting it on obstinate sinners. Secondly, they erre in denying absolutely that God willeth the death of a sinner, else how should God judge the vworld? To kill for sin is a vwork of iustice, as to pardon sin is a vwork of mercy. God willeth his owne iustice and vwork thereof. Who but he createth the vill of punishment? *Esay 45. 7, Amos 3. 6.* Who but he prepareth death and hell for sinners? *Math. 25. 41.* And did he doe this against his vwill? The Scripture in plaine vwords saith of Elies vvicked sons. *They bearkened not &c. because the Lord would slay them, 1 Sam. 2. 29.* Whereas therefore *Ezekiel* saith, *God would not sinners death, it cannot be meant absolutely or in all respects* (for then it should contradict the other Scripture,) but conditionally or comparatively: \* if sinners repent he willeth not their death; or hee willeth not their death so much as their repentance. But if the vvicked turne not, then the (Prophet saith) *God Whetteth his sword, bendeth his bow, and prepareth for him the instruments of death, Psa. 7. 12. 13.* So Christ vwould not Ieruselems destruction, if they vwould haue come to him: but because they vwould not, he vwould make it desolate, as vvas foretold, *Dan. 9. 26. 27.*

\* So it is explained in *Ezek. 18. 23*

Page 18.

They vwould proue, that all things come not passe of necessity therefore; to vvit, because of Gods foreknowledge. *Ans.* They labour in vaine to proue that they need not. Gods foreknowledge layeth no necessity that the thing must be done by force, or compulsion. Yea Gods vwill alvvayes layeth no such necessity: seeing he willeth some things conditionally, vvwhich are not effected unless the condition be observed: as he vwould a sinners life, not death, conditionally, if he returne to God. He vwould the destruction

struction of Niniveh; but conditionally, except they repented. O-  
ther things God willeth absolutely; and those must needs come  
to passe; for none can resist or hinder his absolute will. *Esa. 46. 10.*  
*11. Job. 23. 13 Ps. 133. 10. 11.* But forasmuch as God certainly fore-  
knoweth all things that shall be, whether good or evil, in this re-  
spect all things come to passe of necessitie, otherwise God in his  
foreknowledge might be deceived. But as necessitie meaneth vio-  
lence, force, compulsion: so all things are not of necessitie, but ma-  
ny are of the voluntary will of the creature. Therefore these ad-  
versaries deceive their readers in answering texts of scripture al-  
ledged; for sometime they fabrick untruths on us, and with all some-  
time spread their errors. As when they say, *In these actions* (namely  
Shimeis cursing of David, and the like) *there were evils, namely*  
*envy, pride, deceit: now the controversie is* (say they) *Who Was the*  
*first cause of this cursing, envy, pride, deceit.* *Ans.* They would make  
controversie where none is. We beleeve that all sinne is originally  
from the creature, & none from the creator. So when they would  
conclude from our doctrine, that God should be most to be bla-  
med for forcing of necessitie by his decree, Satan to tempt, and man  
to consent and act it: they shew themselves to be calumniators:  
we doe not hold that ever any creature was, is, or shall be forced of  
necessitie by Gods decree, to consent unto, or to act any sin.

Page 26

Page 27

And here let the prudent reader observe, how these men them-  
selves can distinguish when they are driven to it: for (in pag. 24.  
25.) they confesse God made them that are now Devils, and con-  
tinueth the life and being of men and Devils also (in pag. 26.) that  
these Devils and men (the instruments that act wickednesse) are  
good, as they are from God, yet the actions (they say) of those in-  
struments, the finnes, cannot be good from God.

The first is true, that devils and men were Gods good creatures;  
the second, (that God continueth their life and being) is also true;  
but imperfect: they should have added their moving also: for so  
we are taught, that in him we live, and move, and have our being. *Act.*  
*17. 28.* Why said they not that God continueth their moving also?  
Was it because they saw all our actions are motions, and there-fore  
in some respect are also of God? But this they haile for advan-  
tage to their escourts. Their third assertion is partly false, and part-  
ly fraudulent: Fraud it is to confound actions and finnes, as if they  
were all one, and admitted no distinction (which the Anabaptists  
call a turning device.) False it is that the actions of these instruments  
cannot be good from God: for whatso ever is from God, is good:  
& all actions as they are merely naturall, are from God, in whom  
we live and move. Again, all actions which God (either for reward,  
chastisement or punishment) doth by evil instruments, they are  
morally

5

morally good in respect of God: though as they are misdone, or sinfully done by devils and men, they are morally evil; and thus God doth them not, but onely suffereth them to bee done amisse.

Page 26 27.

Now for Gods *sending* the Assyrians against Israel, Esa. 10. 5. 6. his *sending* delusions upon reprobates, 2. Thess. 2. 11. and the like; they say it was *not otherwise then by suffering*: and they would proue it by the devils words to Christ, *Send us into the swine*, Mar. 3. 12. vvhich another Evangelist setteth down thus, *Suffer us to goe* &c. Mar. 8. 31. Hereupon they inferre, that Gods *sending* is nothing but *suffering* in this case.

*Ans.* They conclude more then the Scripture teacheth: for though such *sending* be *suffering*, yet it followeth not that such *sending* is *nothing but suffering*: there is more in it then so. For the punishing of Israel by Ashshur, Esa. 10. was an act of Iustice for their sinns: and so is the sending of delusion in 2. Thess. 2. a work of iustice: therefore a good worke. And if God did not doe these things, but onely suffered them: then the good workes of iustice are done by wicked men and devils; and the Devils shall be good doers; and God a sufferer onely of good to be done. The proofoe they make shew of from comparing the Evangelists, sheweth what strangers they are in the book of God. When sundry Prophets or Apostles repeat the same things, it is usually with some change and difference of words: not that the different words are equivalent, one meaning neither more nor lesse then another, but of different meaning, and larger extent oftentimes, to teach further matter. That which one Evangelist calleth *fasting*, Mark 2. 19. another calleth *mourning*, Math. 9. 15. yet are not these two one, though often joyned together. To drink *with the drunken*, Math. 24. 49. is explained, To drink *and to be drunken*, Luk. 12. 41. which two speeches are not alwayes the same; for a man may drink with the drunken, and yet not be drunken himselfe. In 2. Chron. 5. 4. the Levites took up the Ark: in 1. King. 8. 3. it is sayd, the Priests took up the Ark: this expoundeth the former; for though all Priests were Levites, yet all Levites were not Priests. In 1. Chron. 19. 19. the Syrians *should* not help the Ammonites: in 2. Sam. 10. 19. it is sayd, they *feared* to help them. Yet are not these words of equal force and extent: for some may bee unwilling to helpe though they be not afraid. The Prophet sayth, *Rejoyce* greatly O daughter of Sion, Zach. 9. 9. the Apostle alledgeth it, *Fear not* O daughter of Sion, Ioh. 12. 15. The Prophet sayth, the Gentiles shall *seeke*, Esa. 31. 10. the Apostle expoundeth it, the Gentiles shall *trust*, Rom. 15. 12. And many the like; where to make one of the words no more in force then the other, were to do open violence to the scriptures.

And

And that all may see that *sending* is more then *suffering*, the very same historie which they alledge doth convince them, for the same Devils at the same time desired Christ that hee would not *send* them away out of the countrie, *Mark* 5. 10. but in *Luk* 8. 31. it is said, they desired that he would not *command* them to goe out into the deep. If these mens reason be of weight, *sending* is *no* more then *suffering*: this reason hath asmuch weight, that *sending* is *no* lesse then *commanding*. Now betwixt *commanding* and *suffering* themselves (I suppose) will confesse there is sometime a great difference. But why doth the one Evangelist say *send us*, and an other, *suffer us*? Not to confound these two as one, but to teach us two things; 1. that as it was the devils sinfull and malicious desire to hurt the creatures, & to procure envy against Christ in this respect he *suffered* them: 2. but as it was Christs just punishment on the covetous Gadarens, and trial of them whether they loved their swine more then him and his gospel; in these respects Christ not onely *suffered*, but *sent* the devils into the swine; and the devils were his servants to doe what he would have done. The like is to be minded for Gods sending the Assyrians, and Babylonians, with sword to kill; and the devils with delusions to deceiue the reprobates; and other the like, 1 *King*. 12, 19, 20---22. 23.

This is further manifested by the example of Christs death: touching which (whatsoever the Scripture saith) these men doe deny that God determined, appointed or decreed, that the wicked should *betray* or *murder* him, otherwise then by *suffering* them. Which if they spake in respect of the sinne onely, we would grant: but being meant of the actions done, it is against the expresse Scriptures, which say the Iewes tooke and crucified him, *being delivered by the determinate counsell and foreknowledge of God*, *Act*. 2. 23, and that both Gentiles and Israelites were gathered together for to doe whatsoever Gods hand and his counsell, *predestinated* (or *fore-determined*) *to be done*; *Act*. 4. 27. 28. Now Gods Counsell and Predestination that a thing should be done, is more then bare permission; and his hand being in it, sheweth him to be an agent in this work. God out of his loue, sent and gaue his Sonne for us, *Ioh*. 3. 16. 17, it pleased the Lord to bruise him, and put him to griefe. *Esa* 53. 10, and Christ laid down his life of himselfe, no man took it from him, *Ioh*. 10. 18, he powred out his soule unto death, *Esa*. 53. 12, he offered up himselfe a sacrifice for our sinnes, through the eternall Spirit, *Heb*. 7. 27, & 9. 14. These and the like sayings in Scripture, teach us more of God in Christs death, then a bare suffering. Gods good hand was in it for our redemption, and not onely the wicked hands of them that sinfully crucified him.

Pag. 19.

Whereas they tell us, *Christ might have bene slain without sin* for God might have appointed some to sacrifice Christ, as he did Abraham to sacrifice Isaac &c. They speake too presumptuously in Gods matters. Will they teach him an other or a better way to effect his owne purposes, then himselfe hath chosen? But what would they infer upon it? If God had decreed that Christ should have bene slain by holy Angels; they would not then deny (I suppose) but God should be an agent in his Sons death. Now that God decreed he should be slain by evill Angels, and hands of wicked men; and his Decrees and Counsels must stand, Psal. 33. 11, his predictions must needs be fulfilled, Act. 1. 16, is he not therefore an agent in Christs death? Shall he be restrained from using any of his creatures to doe his good work, because they through their owne corruption and malice doe it (and cannot but doe it) amisse? Or shall their mis-doing which is in them voluntarie, and not caused of God, be imputed to him? Let men speake and think of God with more sobriety: and though our dulnesse cannot comprehend how Gods good hand can be in the evill actions of wicked men, & he not partaker of their sin; yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confesse we have uttered that we understood not, things too wonderfull for us which we knew not, Iob. 40. 4, & 42. 3.

Pag. 32.

Pag. 48.

The last reason which they pretend to answer, is such as dazleth the adversaries eyes. The Scripture saith, the Jewes could not believe, because (the Lord) *he blinded their eyes and hardened their heart, that they should not see, nor understand, and be converted and healed*, Iob. 12. 39. 40. Also the Lord saith, *I will harden Pharaohs heart; and he shall not hearken unto you, that I may lay my hand upon Egypt*, &c. Exod. 7. 3. 4. They answer, to the first, that by comparing *Esa. 6. 9. Mat. 13. 14. &c. Act. 28. 26, &c.* it is manifest, that they winked with their eyes, lest they should see: for which cause God gaue them up to that reprobate sense. To the latter they answer, that Pharaoh hardened his (owne) heart, Exod. 9. 34, and God hardened his heart (and so the hearts of the wicked) by giving them up to Satan (who worketh hardnes of heart against God) and to their owne hearts hardnes, and lusts, so vile affections, and to reprobate mindes, Psal. 81. 11. 12. Rom. 1. 24. 26. 28.

As for. That the Jewes winked and would not see, that Pharaoh hardened his own heart and would not let Israel goe, is true. That for these causes God gaue them up to their owne lusts, &c. and to Satan is also true. Thus farre we agree; but to the force of our reason they answer nothing at all. For in these works of *blinding and hardening*, there is more then Gods bare permission: they did it, and God it; they sinfully, but God righteously, justly rewarding their sinne. And thus the enemy condemneth himselfe. For he

that



that for sin, inflicteth punishment, doth a good work of justice, and suffreth it not onely to be done : but God for sin blinded the eyes, and hardened the hearts of the Iewes and Egyptians; therefore in blindning and hardening, God was a doer (as a just Iudge) and not a sufferer onely, as while ere they pleaded. Between these two there is great difference. The Greekes tooke Sosthenes and beat him before Gallioes judgement seat; here Gallio suffered them onely, caring for none of those things, Act. 18. 11. 16. 17. Paul and Silas were beaten and imprisoned by the Magistrates commandement, Act. 16. 22. 23, here the Magistrates not onely suffered, but were agents also in their beating and imprisoning, though they did it by other wicked mens hands. So God when hee commandeth Satan to goe and deceiue, or harden wicked sinners, 1. King. 22. 22, whē he giveth sinners up to a reprobate mind, Rom. 1. 24. 26, 28, then God deceiveth, God hardneth in just judgement, and doth not onely suffer these things. When the Iudge delivereth an evill doer to the Officer, & the Officer cast him into prison, Luk. 12. 58, the Iudge doth this by the Officer. So God is the Iudge, he delivereth evil doers to Satan to be their deluder, their tormentor, their goaler, he giveth them up to blindnes, hardnes, reprobate minds; & these are works of his justice, which Satan and evill men execute most sinfully. Christ saith, *he came into this World for judgement, that they which see not might see, and that they which see might be made blind, Ioh. 9. 39.* Now in what manner God blindeth and hardneth sinners it is not in man to declare: for his judgements are unsearchable, and his *ways past finding out, Rom. 11. 33.* But they that for his judgements would make God the author of sin, erre on the one hand: and they that ascribe unto him herein but a bare permission, erre on the other hand. Godlineffe will teach us to beleue and rest in that which the Scriptures teach: though it passe our reach and capacitie how God in his wisdom doth these things. Hitherto of Predestination.

Of Election.

**T**HEY proceed to speake of election; where after they haue set downe (as they thinke good themselves) what our opinion is, they propound their owne doctrine, viz. *That Christ came to cure all men of their sinnes, but with a bitter medicine, which is, that we must deny our selves, take up his crosse, and follow him. So many as refuse to take this medicine, cannot be cured, but such as receive it are cured. Again, that they are elected who doe put on Christ, and that our election dependeth upon this condition, according* Pag. 34. 36. Pag. 39.

- Rom. 9. 25.* to the Scriptures, the Lord chooseth to himselfe a righteous man, and they that were not Gods people, shall be his people, &c. if they seek righteousness by faith, and these are the elect, according to the election of grace. Election (they say) is not of particular person, but of quality: all persons are Gods generation; and these persons in whom hee findeth faith and obedience, of his meeere mercy those persons hee electeth to salvation, for the quality he findeth in them; which hee himselfe hath wrought by his Word and Spirit, which they might have resisted, but did not, but submitted to the righteousness of God; and this is Gods purpose of election before the world was; and these are they whom God knew, or acknowledged before. And for Gods decree they feigne it to be thus, I will cause all Nations to be taught (by Christ) and so many of them, (being all called) as doe not beaue themselves as they ought, I will cause to be punished, and the rest I will blesse and make happy. This is the doctrine of blind Odagos, the Guide; and ignorant Erenmetes the Searcher answereth, I doe thinke it so to haue bene.
- Rom. 8. 29.*
- Page 41.*

*Ans.* Very ignorantly and erroneously haue they propounded their opinion, with some truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are Gods elect: it is also true that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election dependeth upon this condition: False, (that election is not of particular persons, but of quality. False it is (and thwarting their former speech) that God electeth those persons in whom he findeth faith and obedience: For before election no such persons are to be found among all the sonnes of Adam. False it is, and an abusing of the Scripture, to say, that God chooseth to himselfe a righteous man. False it is to say (in this matter of Election) that all persons are Gods generation. Briefly, the whole tenour of their description of Gods election, is perverse and erroneous. For,

1 No scripture telleth them that our election to life, dependeth on this condition, of our faith and obedience. Faith and obedience are the effects (not the cause) of our election, and are conditions following election, not going before it; as it is written, *As many as were ordained to eternall life beleueed, Act. 13. 48.* teaching that Gods ordaining to life (that is his election) went before their beleueing, but these men invert the order of God, and would teach, that so many as beleueed (beforehand) were ordained to life.

2 The Apostle teacheth us, that whom God foreknew, he also did predestinate to be conformed to the image of his Sonne, *Rom. 8. 29.* so that our conformity to the image of Christ, our faith, obedience, bearing of his crosse &c. is that whereunto (not that wherefore) God predestined or chole us. This is most apparant by the words following;

following: *Whom he did predestinate, them he also called, and Whom he called them hee also justified, and Whom he justified them hee also glorified,* Rom. 8. 30. So then glorifying commeth after justifying; justifying after calling; calling, after predestinating or choosing unto life: and these graces are not before predestination or causes of it, as these adversaries would perswade.

3 It is written, that *God hath chosen us in Christ, before the foundation of the world, that we should be holy; and hee predestinated us unto the adoption of children by Iesus Christ,* Eph. 1. 4. 5, so that our holinesse, and our adoption, are things that we are chosen unto, and doe follow election; but are not the things going before, and which we are chosen for, because God findeth them in us.

4 Paul teacheth us that *God justifieth the ungodly* that beleue in him, Rom. 4. 5, now those whom he justifieth, he did choose and predestinate before, Rom. 8. 30, therefore he chose the ungodly, the unrighteous, that they may be made godly, righteous, and holy, through his grace. But these men say, *God chooseth a righteous man,* whereas the Scripture saith; *There is none righteous, no not one, there is none that understandeth, none that seeketh after God,* Rom. 3. 10. 11, so that if God should chuse the righteous onely, none at all should be chosen. They say, it is according to the Scripture, but they shew no Scripture that accordeth to their saying. If they intend *Psal. 4. 3 the Lord hath set apart (or separated) him that is godly for himselfe;* (for I know not else what Scripture they should meane,) they are deceived and would deceive; for David speaketh not there of his election to life, but of his being set apart to the glory of the kingdome of Israel, vvhich his enemies would haue turned to ignominy: neither useth he the vvord of election, but of *setting apart (or separating after a marvellous sort)* vvhich vvord is used for Gods administration towards his people after they are elected and called, as appeareth in *Ex. 33. 16, & 11. 7,* yea and it is applyed to bruite beasts, vvhich are not partakers of the Election that wee treat of, *Ex. 9. 4.*

5 Moses teacheth Israel, that God gaue them not inheritance in the earthly Canaan (much lesse in the Kingdome of Christ) *for their righteousnessse or uprightnessse of their hearts,* Deut. 9. 4. 5. 6, he telleth them, *Because God loved their fathers, therefore hee chooseth them,* Deut. 4. 37. But these men vvould perswade, that because men deny themselves, take up the crosse & follow Christ, (that is, because they are righteous and holy) therefore God chooseth them to inherite heaven.

6 Because all men are by nature, or creation, the off-spring, or generation of God. *Act. 17. 28,* these men vvould conclude that election to eternall life, is *not of particular persons, but of quality:* as if our first naturall birth, and our second supernaturall birth vvere

All one : or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

¶ 40.

They proceed in their error, and say, *All men to whom the Gospel is preached, were elected to salvation in Christ; not actually, for they could not be actually chosen, before they had actually any being, but in the eternall purpose of God upon the condition afore spoken.*

*Ans.* Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ : no scripture sayth so. We are taught the contrary by *Act. 13. 46. 48.* where the Gospel was preached to many, but all that heard it were not elected to salvation : for as many as were ordained (that is elected) to eternall life, beleevd. But all beleevd not : therefore all were not ordained (or elected) to life. Against reason it is to say, All are elected : for election implieth a leaving or refusing of some. Where all are taken, no choyse is made. Their second saying is, *all were elected, not actually*, because they had no being; but in Gods eternall purpose. The action is in God, not in man : and his purposes or decrees are his actions : and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, *Eph. 1. 4.* then were we actually chosen before we had naturall being : though Gods choyse had not effect in us till we had being : But whereas they add, *upon the condition afore spoken* ; it is an error before refused.

*Object.* But of the elect Paul sayth, *Ye were without Christ, without God in the World, Eph. 2. 12.* so they were not then really and particularly elected.

*Ans.* Howsoever they change their tearmes, their reason is not good. They were not without God or Christ in respect of Gods election, which he did before the world was made, *Eph. 1. 4.* but in respect of their sinfull estate and unbeliefe, before they were called, they were without God.

2. *Obj.* But the Apostle sayth, *After yee beleevd, ye were sealed with the holy spirit of promise, &c. Eph. 1. 13. 14.*

*Ans.* What of this? Could they not be elected of the father, before they were sealed by the holy Ghost? Gods election was before all time, *Eph. 1. 4.* their calling and sealing by the Spirit, was in time. But they would confound election and sealing ignorantly.

3. *Object.* *Rom. 9. 25, 1 Pet. 2. 10.* I will call them my people which were not my people, &c. If we were actually and particularly chosen before the creation, then were we also really Gods people, and could not at any time be said, not to be his people.

8. *Ans.* Here againe they confound Gods election, with his calling, which is the manifestation of his election by the effect. Gods predesi-

predestination is before his calling, *Rom. 8. 30.* So though they were not his people by calling, they were his by election. It is evident by *Act. 18. 10.* that many in Corinth were Gods people, before they were called or converted. *Jeremy* was knowne, sanctified and ordained to be a Prophet, before he was formed or born, *Jer. 1. 5.* and can we thinke he was not then also chosen to life?

They say, *The Apostles meaning is, that they are first particularly chosen, when they receive or put on Christ. For God onely chooseth where he findeth faith and obedience to the Gospell; and rejecteth where these are wanting.* Herein they wrong the Apostles, who neither spake nor meant as these men speak. It is shewed before from *Act. 13. 48.* that election goeth before faith: so these men erre, that put it after. They pervert the order set down in *Rom. 8. 30.* whiles they make men to be first called, justified, glorified; and then predestinated unto life. They neglect Pauls doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrists devising, that God chose vs because we were holy. But to follow them in their doctrine: God chooseth none (they say) but where he findeth faith: Where doth God find this? seeing he hath shut up all in unbelieve? *Rom. 11. 32.* Faith is not of our selves, it is the gift of God, *Eph. 2. 8.* so then hee findeth not faith in his elect, but giveth them faith. And if they say some will not beleuee, and them God rejecteth: some will beleuee, and them God electeth: I demand, whence haue any this will to beleuee? If they answer, of themselves and their own power; the Apostle telleth us the contrarie, *It is God that worketh in us both to will and to doe of his good pleasure, Phil. 2. 13.* Now God giveth not all men this will to beleuee and obey: for some cannot beleuee, *1. Iob. 12. 39.* some are reprobate concerning faith and every good work, *2. Tim. 3. 8. Tit. 1. 16.* If God would giue all men alike grace, he could make all men willing to beleuee and obey: but this hee doth not: for in some he giveth a new heart and a new spirit, and takes away the stony heart out of their flesh, *Ezek. 36. 26.* in other some he hardeneth their heart, that they cannot beleuee, nor turne unto him, *Iob. 12. 39. 40.* The myserie of his Gospell, God hideth from some, and revealeth to other some: even so, for so it seemed good in his sight, *Math. 13. 25. 26.* He hath mercie on whom he will, & whom he will he hardeneth, *Rom. 9. 18.*

By this which hath been sayd, all that loue the truth may see, that all men to whom the Gospell is preached, are not elected to salvation in Christ, as these corrupters of the Gospell teach: neither can all men beleuee, or obey; because God giues them not such grace. Some refuse indeed willingly, and they perish justly: some (who naturally are as bad as other, & haue hearts of stone not



of flesh) are changed, new hearts are given them, faith and holines are wrought in them, and so they are brought unto salvation whereunto they were elected. Why God changeth the heart of some and not of other some, when he could if he pleased, change all: is not a question to be disputed of, Rom. 9. 19. 20. Let it suffice us, that God oweth us nothing, except death for our sinnes. His grace is his owne, he may giue it where he will, and none haue cause to complaine: If God haue given grace to any of us, let us praise him for his mercie: when we see others left without grace, let us reverence him for his unsearchable judgements.

The rest of their discourse about election, though there be many abuses they offer to the scriptures, which mought justly be taxed, yet because they none of them doe proue these mens vniversal Election, nor disproue our faith, I think needlesse to reply unto,

### Of Reprobation.

**T**ogether with Election, they treat of Reprobation, badly as before, Our doctrine they pretend to be thus, *They say, God hath reprobated some, and the greatest number, and that before they were borne, and had done euill; for whom there was neuer meanes of salvation, because God would haue them perish, for that was his good pleasure.*

*Ans.* We hold not (as they would beare the world in hand) that God would haue men to perish, because it is his good pleasure: but because of their sinnes he destroyeth them, his justice so requiring. Neither doe we hold that God euer decreed to punish his reasonable creature, without respect of the sin therof deserving punishment. Yet was their punishment decreed before they were borne, or had done euill. For God foreseeing their wickednesse, appoynted them to wrath before they acted it, though hee influcth not punishment till they be sinners. And this the scripture teacheth, as in *Iude vers. 4.* there are certaine men crept in, who were before of old ordained to this condemnation. If they were ordained to it before of old, then was it before they were borne. The same is confirmed by *Rom. 9. 11. 12. 13.* vvhich scripture they seeke to pervert by a longsome and erroneous exposition. Our doctrine being thus by them mis-reported; they labour to refute their owne forgeries, not our assertions. So that they are unworthy of any reply.

Of falling away.

**T**HE next error which they would maintaine, is, *that a man may fall from his election: or, that godly men, which are in the true and saving grace of God, may fall away: and may lose their heavenly inheritance which they have right un* Pag. 78.

*to.* This Popish heresie they have not confirmed by any one Scripture, though they pervert many Scriptures for a shew to deduce the simple.

The faith which we professe is this: that the elect, however through Satans tentations, and their owne infirmities, they are subject to fall from God and perish; yet they are kept by the power of God, through faith unto salvation, *1 Pet. 1. 5.*, though they through their weakenesse sin and fall, yet the Lord putteth undoe his hand, *Psal. 37. 24.*, and the seed of God remaineth in them, and they cannot sin (unto death) because they are borne of God, *1 Ioh. 3. 9.* Though of themselves they are too ready to depart from God, yet he will not turne away from them to doe them good, but putteth his feare in their hearts, that they shall not depart from him, *Ier. 32. 40.*, so Christs sheep shall never perish, neither shall any pluck them out of his hand, but he giveth unto them eternall life, *Ioh. 10. 28.*, and the elect cannot possibly be seduced from Christ, *Mat. 24. 24.*

They plead for their error by 7 reasons.

The 1 is certaine Scriptures; as *Heb. 12. 15.* *Look lest any man faile of (or fall from) the grace of God.* *Ans.* This proveth not that God will suffer his elect to fall utterly from saving grace: but warneth them to take heed to themselves in respect of their owne frailty, and Satans subtilty. Though Gods election and foundation standeth sure, *2 Tim. 2. 19.*, yet we must make an end of our salvation with feare and trembling; and must adde vertue unto faith, and give diligence to make our calling and election sure; which if we doe we shall never fall, *2 Pet. 1. 5. - 10.*

*Salv may lose his savour, Mat. 5.* *Ans.* It may, if men be seasoned but with common grace, such as God giveth to many reprobates *Heb. 6. 4. 5. 6.*, but saving grace bestowed on the elect, is a gift and calling without repentance, *Rom. 11. 29.*

Some that have escaped the pollutions of the world, &c. may returne with the *Swine to Wallow in the myre*, *2 Pet. 2. 20. 22.* *Ans.* Too many in deed doe so, but they are swine, not sheep of Christ: they seemed to be washed, by the knowledge of the Lord which they had, but their swinish nature was never changed. The Apo-

file in that chapter speaketh of hypocrites and reprobates, which walk after the flesh in the lust of uncleanness, v. 10. Which are as naturall brut beasts, made to be taken and destroyed, v. 12. Which are Dells without Water, v. 17. so they never had saving grace.

*Those that Christ hath bought may be damned, 2 Pet. 2. 1. Answer.* Those are such as before I spake of, which were bought of Christ by his offer of grace, and their feyned acceptance of it: but had they been in deed bought from the earth, they would have followed the Lamb, and should have been without fault before the throne of God, Rev. 14. 3. 4. Had they been justified by his blood, and reconciled to God by his death; much more should they be saved by his life; Rom. 5. 9. 10. Had they been of Christs sheep, for whom he laid down his life, he would have given them eternall life, Job. 10. 27. 28. And here note how these men would make Christs sufferings vaine: for many whom (as they think) Christ died for, shall die themselves for ever. Where is now the justice of God, that punisheth the wicked themselves, and yet punished Christ for them, without cause without fruit? Such doctrine the Apostle doth abhorre, Gal. 2. 21.

*Some may tread under foot the blood of Christ, wherewith they were sanctified, &c. Heb. 10. 29. Answer.* Such were never sanctified otherwise then Swine that were washed, whose filthy nature was never indeed changed, otherwise then by counterfeisance and hypocrisie.

*They that have faith and good conscience, may put it away, and make shipwrack of it: and some may leave their first faith, & be damned, 1 Tim. 1. 19, & 5. 12. Answer.* Faith is not alwaies in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of tentation, Luke 8. 13, a vaine dead faith, Jam. 2, and there is a living faith, the faith of Gods elect, Tit. 1. 3, this faith never faileth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sinne, 1. Job. 3. 9.

*Some written in the booke of life, may be put out, Exod. 32. 32. 33. Psal. 69. 25. 28, Rev. 3. 5. Answer.* Many things are spoken of God, not properly but figuratiuely, & after the manner of men. So God is no way changeable, Mal. 3. 6, Lam. 1. 17, neither doth he repent, 1. Sam. 15. 29, yet is it said, It repented him that he had made man &c. Gen. 6. 6, because in destroying the world, he did as men when they repent. So God is said to blot out of his booke, those wicked which for a time seemed to themselves, & to others to be written in his booke, but after by Gods rooting them out, are manifested never to have been written there; for then they should have continued there, because the gifts and calling of God are without repentance, Rom. 11. 29, his foundation standeth sure, having this seal. The Lord knoweth them that are his, 2 Tim. 2. 19. But to the wicked he will professe,

*I never knew you, Mat. 7. 23. The talent may be taken from him that useth it not well, Mat. 25. Answ.* All that haue talents, that is gracious gifts, haue not true saving grace to sanctifie those gifts, neither are they all Gods elect. This therefore is no prooffe of the question in hand.

*The Saints at Rome that were justified by faith, and had access unto grace, Rom. 5. 1. 2, yet if they continued not in the bounty of God, they should be cut off, &c. Rom. 11. 22. Answ.* This and the examples following are like to the former, and teach Gods elect to haue care to continue in grace, without which there is no salvation. They teach also that hypocrites falling from God, shall perish. But none truly justified, and partakers of saving grace, shall perish, for God gloryfieth them, Rom. 5. 9, & 1. 30, and he putteth his seare in their hearts, that they shall not depart from him, Ier. 32. 40, and if they depart not, they perish not, but are kept by the power of God through faith unto salvation, 1 Pet. 1. 5.

2 Their second reason is, *If the elect cannot fall out of Gods favour, then did not all fall in Adam, and then some were never dead in sinners, and so need not Christs redemption, &c. Answ.* An ignorant cavill: for the Apostle teacheth that God hath chosen us in Christ before the foundation of the world. Eph. 1. 4. These men speak of our state before Christ. Againe Adam and all in him fell from grace, such as they had of God in creation; but not from Christian grace, from grace of election and redemption, whereof they had no need before their fall, neither had they any promise of it till they were dead in sin, Gen. 3. It is this saving grace in Christ, from which the elect can never utterly fall, and not any other grace by creation, from which all men and some Angels haue fallen.

3 *If the elect cannot fall from their election, then haue not all sinned and been deprived of the glory of God, and shut up in unbelief, &c. Answ.* The same sophistrie is in this reason, that was in the former, changing the state of the question, which is onely of them that in Christ were chosen before the world was, and are by him redeemed, justified, sanctified, and shall haue eternall life, Iob. 10. 28, whereas these deceivers speak of men without Christ, and before they are by him redeemed.

4 *The Ephesians were elect before the foundation of the world, Eph. 1, yet having forsaken their first love, if they repented not, God would remove the candlestick &c. Rev. 2. Answ.* This is answered in the answers to the Scriptures which they brought in their first reason. It is true, the elect without repentance, faith, and perseverance cannot be saved. But all Gods elect haue from him the grace to repent, beleue, and continue in well-doing, as before is proved: so they cannot perish. But hypocrites which were among the Saints one-

ly, but never of them, they cannot continue with the Saints, and so cannot be saved, 1 Iob. 2. 19.

5 *If a man in Gods favour and chosen cannot fall out of it: then need he not, though he commit incest, adultery, murder, &c. feare falling into damnation.* *Ans.* Herein they abuse Gods comfortable promises, as if men should continue in sin that grace may abound. Far be it. All men ought to feare falling into any sinne, and the elect feare continually knowing their owne frailtie. Our spirituall security is not carnall security: our faith is in God, not in our selves; by his power we are kept, not by our owne. Hee saith to his people. *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; Eesai. 54. 10.* But if by feare, they meane feare without faith, that is despair: we beleuee that the elect though they fall into such finnes, ought not to despaire or distrust Gods mercy: as the examples of David, Peter &c. which they alledge, doe evidently confirme. *Psal. 51. Luke 22. 31. 32.*

6 *If no man elect, can fall from his election by committing of any of these finnes, then to what end is repentance taught? It is in vaine, if they neither be, nor can be in condemnation, &c.* *Ans.* They that teach such doctrine, their religion is vaine. We beleuee as the elect cannot perish, so neither can they continue in sin: he that is borne of God (saith the Apostle) committeth not sinne, 1 Iob. 3. 9. All that truly beleuee that they are elect, doe also beleuee and know, that by repentance, faith, and abiding in Christ, they must come to the end of their election, the salvation of their soules: this is the way and meanes unto life, and without this they cannot see God.

7 *To what end are men admonished or exhorted not to receive the grace of God in vaine, 2 Cor. 6. 1, not to fall from their steadfastness, 2 Pet. 3. 17 &c. If they cannot fall into them, doth the Lord use words in vaine?* *Ans.* No, but these mens words are vaine. For God as he hath ordained men to life, hath also ordained his lawes, exhortations, threatnings &c. as meanes to bring them into life. He dealeth not with men as with stones, to cary them into heaven by violence; but giveth them repentance, faith, love, zeale, care and other graces; hee perswadeth, moveth, draweth them to come willingly, and to continue carefully, and so at last saveth them.

In the next place, these fallers from grace, seeke to wrest the Scriptures which refute their heresie. Vnto Christs words in *Mat. 24. 24. if it were possible they should deceive the very elect:* They answer, that the elect, (namely those that receive and obey the truth Iesus Christ, and abide in him to the death,) cannot perish. *Ans.* Great is the truth that forceth the adversaries to yeeld; this is that which we maintaine; and Christs words (if it were possible) prove it undenyably



deniably; and sheweth it to be impossible that the elect should be deceived to loose Christ.

*Obj.* Our controversie is Whether those that be elect, may fall out of it: and not Whether those that abide in it can perish. *Ans.* Here they would unsay that which before they said well. And the controversie they make is meere cavilling. For if it be impossible that the elect should be seduced from Christ, then is it impossible they should perish; and consequently it is impossible that they should fall from their election. Again, if it be possible that they should fall from their election, then is it possible they should perish, and possible that they should be seduced from Christ: and so our Saviours words will not stand. How greatly are these Deceivers fallen themselves, that seek so to pervert the plains words of Christ.

*Object.* Many fall from their election, not by being deceived, but willingly forsake the truth, against or after their enlightning. *Heb.* 6. 4, &c. and 10. 26, &c. *Ans.* First, this is nothing to Christs words in *Mat.* 24. 24. Secondly, the Scriptures which they cite, say not (nor doth any Scripture say) that the elect may fall from their election either by deceit or willingly. Thirdly, as God keepeth all his elect from being deceived from Christ: so hee keepeth them from willingly forsaking of Christ: for he putteth his feare in their hearts, that they shall not depart from him, *Ier.* 32. 40. hee stablisheth them in Christ, and annointeth them, and sealeth them, and giveth the earnest of the Spirit in their hearts, *2 Cor.* 1. 21. 22.

An other sure proove of the salvation of all Gods elect is in *Ioh.* 10. 3. 4. 5. 8. 14. 15. 27. 28. 29. This Scripture the adversaries would pervert with this glosse: That so long as they continue Christs sheep, heare his voyce and follow him, so long they are sure, and have sistance in Gods acceptance, &c. But if they doe evill and will not heare his voyce, then he will repent of the good that he promised, *Ier.* 18. 10, &c. *Ans.* First, that by sheep are meant Gods elect whom hee will save, is plaine by the parable of the sheep and goats, *Mat.* 25. 33, &c. Secondly, in *Iohn* 10, Christ useth no such words, so long as they continue, so long as they heare his voyce, &c. but he plainly telleth us, that the sheep doe heare voyce, v. 3, that they follow him, v. 4, that they will not follow a stranger, neither know they his voice, v. 5. that the sheep did not heare strangers, v. 8, yea all Christs sheep shall heare his voice, v. 16. 27, and he giveth them eternall life, and they shall never perish, neither shall any pluck them out of his hand, or his fathers, v. 28. 29. How unsufferably now doe these men wrest Christs heavenly vvords! Thirdly, the exception vvich they put, If they doe evill in his sight, and will not heare his voyce, then hee will repent of the good, &c. This excep-

tion is impossible to bee found in Christs sheepe: for though through infirmities they fall, yet he casteth them not off, for the Lord upholdeth them with his hand, *Psalm* 37, 24, though they stray he seeketh them up, *Psalm* 119, 176, he brings againe that which was driven away, binds up that which was broken, strengthens that which was sick, &c. *Ezekiel* 34, 16, he circumciseth their heart to loue the Lord, with all their heart and with all their soule, that they may liue, *Deut.* 30, 6, Such as beleuee not, and heare not his voyce, are not sheepe, but goats or swine; as Christ sayd to the Iewes, ye beleuee not, because ye are not of my sheepe, *Ioh.* 10, 26. And how is it possible that the sheepe should perish, seeing God is greater then all, in whose hand they are, *Ioh.* 10, 28, 29. If Satan assaile them, the God of peace will tread him under their feet, *Rom.* 16, 20, if the world, they overcome it by their faith, for greater is he that is in them, then he that is in the world, 1 *Ioh.* 4, 4, &c. 5, 4, if their owne corruptions rebell in them; God not onely pardoneth, but also subdueth their iniquities, *Mic.* 7, 18, 19: as he caried them from the wombe, so hee hath promised to cary them even unto old age, and hoarie haire, *Esa.* 46, 3, 4, he sanctifieth them wholly, and preserveth their whole spirit, and soule and body blamelesse unto the coming of Christ, 1 *Thess.* 5, 23. If neither Satan, nor the world, nor the flesh can draw them from Christ: nothing can draw them away; but they are kept by the power of God through faith unto salvation, 1 *Pet.* 1, 5.

Page 22

Vnto *Ioh.* 13. 1. where it is sayd, Christ loved his own vnto the end; they first say, that the meaning is, vnto the end of his life. *Ans.* This is a frivolous limitation: did Christ loue his owne no longer then vvhiles he liued with them in this vworld? Who taught these miserable men thus to limit and lessen the loue of Christ? He himselfe testifieth otherwise to his people; I haue loved thee with an everlasting love, therefore with loving kindnesse haue I drawne, *Ier.* 31, 3.

But it seemeth their conscience checked them vwhen they wrote such doctrine: therefore after they say, that he loveth his for ever; but the question is not of Christs loue vnto his, but of their loue vnto him. *A.* This is no answer to *Ioh.* 13. 1. vvhich speaketh of Christs loue, not of theirs. Secondly, it is impossible that Christ should loue any for ever, if they also loue not him. For such as hate and forsake him, them also he vwill hate and forsake: and so cannot loue them for ever. Thirdly, it is before proved from *Ier.* 31. 3. that those whom he embraceth with everlasting loue, he also draweth vvith loving kindnesse: and being drawen, they run after him, *Song.* 1, 4. those whom he loveth first, they loue him 1. *Ioh.* 4, 19. he circumciseth their heart to loue him, *Deut.* 30, 6. he putteth his feare vnto their heart, not to depart from him, *Ier.* 32, 40. and nothing can

2 Tim. 2, 13.

separateth

*Separate them from the lout of Christ, Rom. 8. 35.*

Vnto Rom. 11. 19. where the Apostle sayth, *The gifts and calling of God are without repentance: they answer with their common exception, that if the lewes abide not still in unbelieve, they shall be grafted Pag. 89;* in againe: of this the gifts and calling of God are without repentance.

*Answer.* They still labour to overthrow one part of the truth by alledging another. The Apostle as he sayth, that if the Iewes abide not in unbelieve, they shall bee grafted in, for God is able, Rom. 11. 23. so he further sayth, that blindness in part is happened to Israel, untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved, as it is written, *There shall come out of Syon the deliverer, and shall turne away ungodlines from Iakob, &c. b. 25. 26.* and further telleth us, that as touching the election, they are beloved for the fathers: wherof the reason is this: for the gifts and calling of God are without repentance, v. 28. 29. Therefore as the first is true, that God is able to graffe them in, so the second is also true, that he is willing, and they shal be grafted in: as there is a condition on their parts, if they abide not in unbelieve, so there is an absolute promise on Gods part, that they shal not abide in it; because Christ the Deliverer will turne away ungodlines from them, that is, he will take away their unbelieve and hardnesse, hee will take away their sins, v. 26. 27. which is a plain evidence that he loveth them, and repenteth not of his former loue and promise. And as he dealeth with the elect Iewes, so doth he vvith all the elect Gentiles: therefore all Gods elect shall in time be converted, and haue their sins forgiven them, and so undoubtedly saved by him whose gifts and calling are vvithout repentance.

In 1. Ioh. 2. 19. it is sayd, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, &c.* This place sheweth, that hypocrites and reprobates vvwhich abide not, were never of Christs Church, though crept for a time amongst them. It teacheth also, that all vvho are of the Saints, of Christs sheep and his elect, doe abide, and fall not away to perdition.

To this they make answer, first by an open slander, that *De should* *affirme* *that God hath predestinated some to salvation, and some to damnation without any condition.* This we affirme not, but they falsly charge us, as I haue formerly manifested.

Again they say we affirme, that the elect making never so great shew of wickednesse, and vvalking in the vvayes of Beiall, are still elect, and can by no meanes fall out of their electioun, &c. But here in they keepe their word. Had they dealt honestly, they should haue shewed vvho and vvhere we thus affirme. We hold that the elect after their calling, are carefull to avoyd all sinne, as it is writ-  
ten,

ten, *We know that whosoever is borne of God sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not,* 1 *Iob* 3, 18. And though the elect fall through infirmities into many grievous sins, yet they abide not alwayes in them, but are renewed by repentance and faith in Christ: and whiles they are fallen, they are not cast off, *Psa* 37, neither doth God repent of his electing of them, nor utterly depriveth them of grace and his good spirit, *Psal* 31, *Luk* 12, 31, 32, *Ezek* 34, 16.

Pag. 91.

Thirdly, they tell us of difference between persons as they are Gods generation (or creatures) and qualities good or evill. But this (howsoever they boast of the excellencie of it) is to no purpose: for all men being corrupted with evill qualities, *Rom* 1. & 2, how is it that any are changed into good; but by the pover and grace of God, which is effectually in all his elect: The residue abide in their sinnes, because God changeth not nor reneweth their harts, and such he never electeth unto life, but ordained them of old un; to condemnation, *Iude* v. 4.

Pag. 92.

Lastly they answer vvith absurd Sophistry; saying, that these vvords, 1 *Iob* 2: 19: *they went out from us*, is meant of lying spirits, the Antichrists, in those persons, vvho once had the spirit of truth in them. And the Apostle sayth, *they were never of us*: for *v*. 21. no lye is of the truth: For example (say they) the spirit of Hymeneus, together vvith his person, was in spirituall fellowship vvith Paul, so long as he retained faith & a good conscience, but having put avvay the spirit of truth, and received a lying spirit, he vvient out from them in that his spirit, for or because *it was never of them*, &c. Will any say that the Pope himselfe is Antichrist in respect of his person? or rather in regard of his spirit or spirituall power he hath. Therefore all that this place proveth, is, that lying spirits or Antichrists in mens persons, went out from the truth, and were never of the truth; and therefore serveth nothing to proue that the elect can never fall away.

*Ans.* Was ever plaine scripture more violently wrested, by any heretick? The Apostle sayth of the many Antichrists, *they went out from us, but they were not of us*, 1 *Iob* 2, 18, 19. This these men will not haue to be meant of their persons, but of their spirits in their persons. And what understand they by their spirits? their lyes, their errors, their spirituall power, such as the Pope hath: that is (as before they distinguished) their wicked qualities; not their persons: for God (they say) loveth all persons, they being his generation, *Act* 17. 27.

First it is an error to say God hateth not the persons of wicked men, but the evill qualities in them onely: for though hee hateth no creature in respect of their creation which was good; yet the creature

creature being degenerate and fallen from God, he hateth their wickednesse and them also for it, as the Scripture plainly witnesseth, *Psal.* 5. 4, 5, 6 & 11 5.

2 It is erroneous to say, that by *Spirits*, the Apostle meaneth not persons, but qualities, *1 Ioh.* 4. 1. for himselfe sheweth his meaning, when he saith, *because many false Prophets are gone out into the World.* So by *Spirits* to be tried, he meaneth Prophets, which came with spirituall gifts: and it is frequent in Scripture to call subjects or persons, by the name of adjuncts or qualities in them: as, *I am against thee a pride*, *Ier.* 50, 31, that is, *a thou most proud*; and, *pride shall stumble and fall*, *Isa.* 32, that is, the proud person: *the poverty of the land*, *2 King.* 24, 14, is, the poorest people. *Deceit* (or Sloth) *roasteth not that which he took in hunting*, *Prov.* 14, 27, that is, the deceitfull man; and many the like.

3 It is from the deepnesse of Familisme, to say, that *Antichrists* are not persons, but evil qualities in men, so Christ may be holden no person, but a goodly quality in us. The Apostle speaketh of the person, for he saith not *the lye*, but *the lyeer*, *he that denyeth that Iesus is the Christ, he is Antichrist*: *1 Ioh.* 2. 22.

4 It is an absurd exposition of *1 Ioh.* 2. 19, to put qualities for persons. He there speaketh of Antichrists, *They went out from us*; these men will have it, evill or Antichristian qualities went out from us. But what sense then will they make of the last branch of the verse, *That they might be made manifest, that they were not all of us*? Will they say, some Antichristian qualities were of the Apostles; though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobates: but while they abide and walk together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from the truth and Church, then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure proove, that Gods elect are both in and of the Church of Christ, and shall never fall away utterly from it.

Of Freewill.

THIS point these adversaries handle confusedly, and maliciously. Confusedly, because they shew not what they meane by freewill, or freedome of will: whether free from compulsion, or free from bondage of sinne. Maliciously, for that they feigne the Calvinists to hold, that *the wicked are not only left by Gods suffering, but compelled to sinne by power, &c. compelled by the power* Pag. 24.



power, force and compulsion of Gods predestination, to commit all those wicked crimes, for which they are punished by the Magistrate, or tormented in hell, &c. and then much more doth it in goodnesse, as violent y<sup>e</sup> Work all: so that the godly can neither chuse nor refuse goodnesse.

*Ans<sup>r</sup>.* If these adversaries haue common honestie, let them shew out of the writings of the Calvinists (as they call them) these assertions which they impute unto them. Till they doe this, let them haue their name and fame among lyers and workers of iniquity. As for us, we abhorre these doctrines of compulsion to sin by force and power of Gods predestination &c. As for will in man, we know it to be a naturall facultie, still remaining, though corrupted by sin, as all other like faculties in us. We acknowledge it still to be free from compulsion or constreint, for so will should be no vwill. But we confesse with greite that in respect of bondage to sinne (under which all men were sold, *Rom. 7, 14.*) it may rather be called Bond will, then Free will: for it is not free to refuse sin, untill it be renewed by Christ: and so far as it is regenerate by him, it is againe (as other powers and faculties in the Saints) freed by grace, and willet things that are good.

*Page 96.* Again, they produce (to their owne condemnation) out of Bastingius, and the Disput. in Geneva these words: *Man by evil was spoiled, not of his Will, but of the soundnesse of his Will: therefore that which in nature was good, in quality became evil: and Bernard teacheth, there is in us all power to Will, but to Will Well we had need to profite better: to Will evil, we are able already by reason of our fall. The which if they should stand unto (saith this aduersarie) I should require no more.*

*Ans<sup>r</sup>.* This we will stand unto, and thereby doe evince Odegos to be a blinde guide and vaine disputer, that with lyes and calumnies would disgrace his opposites. We grant evil Free-will (or Free will to evil) is remaining in all naturall men: we beleue that freewill to good, is from grace and regeneration; and that all the Saints haue it in part, as they haue knowledge, faith, and other virtues here in part: which shall be perfected in the life to come. And if no more be required, his fruitlesse dispute is at an end: and it is worthlesse labour to answer words of winde.

### Of Originall sin.

*Confess. 13. Censur.* **T**HE Anabaptists hold (more erroneously then the very papists,) that Originall sin is an idle terme, and that there is no such thing as men intend by the word. In this their Dialogue

toque they set the state of the Question thus; *Of the Originall* Pag. 113.  
*estate of mankind.* Wherein they speak doubtfully and deceitfully.  
 For mans originall estate is properly that described in *Gen. 1.*  
 which was by creation very good. But since the fall of Adam, our  
 originall estate is through that fall become sinfull and miserable:  
 and is so acknowledged by David, *Psal. 51. 5.* by Iob, *Iob. 14. 4.* by  
 Paul, *Rom. 5. 12* &c. *Ephes. 2. 3.* and by Ch.ist himselfe, *Iob.*  
*3. 5, 6.*

Notwithstanding these adversaries affirme. *That no infant what-* Pag. 113.  
*soever, is in the estate of condemnation of hell with the wicked.* Which  
 they thinke to proue thus. *Without sin there is no condemnation,*  
*Rom. 6. 23. Ezk. 18. 4, 20: Without transgression of the Law there is*  
*no sin, 1 Iob. 3. 4. Rom. 5. 13. Therefore if infants have transgressed no*  
*law, there is no condemnation them.*

*Answe.* The conclusion (which implyeth that infants are not  
 transgressors of Gods law) is denied. The Apostle teacheth us,  
*That by one man sin entered into the world, and death by sinne: and so*  
*death passed upon all men, for that all have sinned:* and, *by one mans*  
*disobedience, many were made sinners; Rom. 5. 12, 19.* Note also how  
 the men thwart themselves: before, when they pleaded for fall-  
 ling from grace, one of their reasons was, *If the elect cannot fall* Pag. 114.  
*out of Gods favour, then did not all fall in Adam, and then some were*  
*never dead in sinnes and trespasses, and so need not Christs redemption,*  
 &c. Now they plead, *that no infants are sinners;* which if it be so,  
 then many (as all that die infants) never fell in Adam, nor needed  
 Christs redemption. And so such shall either not come into hea-  
 ven, or shall come thither other wayes then by Christ; contrary  
 to *Iob. 14. 6, Ait. 4. 12.*

But these enemies dispute (against the Apostles doctrine) thus. Pag. 115.  
*Infants had no life nor being at that time (when the law was given to* Rom. 7. 1.  
*Adam:)* and *the law is given to them that know it, and hath dominion*  
*over a man as long as he liveth. Therefore infants having no being, and*  
*so no knowledge, nor being then living, that Law had no dominion over*  
*them.*

*Answe.* First, this is no more against infants then old men: for no  
 man had life or being at that time otherwise then infants had. So  
 Adams fall was for himselfe alone, and no man fell with him; for  
 no man then had life or being but he. And thus the seelying spirits  
 feare not to resist the Apostle, who saith, *Through the offence (or*  
*fall) of one, many are dead. Rom. 5. 15, by the offence of one, (judgement*  
*came) upon all men to condemnation, v. 18, by one mans disobedience, ma-*  
*ny were made sinners, v. 19, in Adam all dyed, 1 Cor. 15. 22.* This A-  
 postolike doctrine is as contrary to the Anabaptists, as light is to  
 darkness.

2 They hereby weaken (if they could) the Apostles Argument in *Heb. 7. 9, 10.* by Levies paying tithes to Melchisedek in Abraham: for a man might cavill, that Levi had no life nor being at that time: But Paul saith, he was in the loines of his father Abraham, when Melchisedek met him. So say I, we all were in the loines of our father Adam, when he transgressed. If then Levi payd tithes when Abraham did, we all brake Gods law when Adam did.

3 They hereby weaken (as they can) the Apostles prooffe of our redemption by Christ: for he saith, that Adam is the figure of Christ that was to come: and if through the offence of one many be dead, much more the gift by grace, by one man Iesus Christ hath abounded unto many: and, as by one mans disobedience many be made sinners, so by the obedience of one shall many be made righteous, *Rom. 5. 14, 15, 19.* Now take away the first, namely the transgression of all men in Adam; and it overthroweth the latter, to wheet the righteousness and salvation of the world by Christ.

4 They abuse the Apostles words, in *Rom. 7. 1.* whence they would proue, that the Law (given to Adam) was given to them (onely) that knew it; namely to Adam and his wife, not to their children which knew it not; whereas the Apostle speaking to the Romanes, spake to them that knew the Law; the more to convince them: he deneyeth not that God gaue his Law to Adam and his posterity in his loynes. The Lord calleth those things which be not, as though they were. *Rom. 4. 17.* he spake to Cyrus, and gaue him promises, before Cyrus knew him, or was borne into this world., *Esa. 45. 1, 5.* he promised the land to Abraham and to his seed after him, when as yet he had no child, *Act. 7. 5.* he made a covenant with Israel, not with them onely that stood there that day, but with the also that were not there that day with them, *Deut. 29. 14, 15.* And if he did thus imply the children with the parents in other covenants & promises: how much more did he the like to Adams seed: seeing Adam is spoken of, not as a particular man, but a generall: so that his unrighteousnesse was not his owne onely, but his childrens also; even as Christs righteousness (whom Adam figured) was not his own onely, but is communicated with all his children, who therefore is the second Adam causing life, as the first Adam caused death, *Rom. 5. 1 Cor. 15.*

5 Like vanity is in their next words, *Infants had then no being, no life, therefore the Law had no dominion over them:* For so they might elude Pauls argument of Levies paying tithes, *Heb. 7. 9, 10.* saying, Levi had then no being, no life, therefore he could pay no tithes in Abrahams daies. But as the Apostle sayth hee was in the loines of Abraham, and so hee payed tithes: likewise we were in the loynes of Adam, and so we sinned. Again in *Rom. 7. 1,*  
the

the Apostle speaketh of a man during life, who when he is dead, his wife is free from his law, v. 2. If they will apply this to all sin and sinners, then they think when a wicked man dieth, the law of God hath no dominion over him any more; & so there is no punishment by the law of God to be inflicted on sinners after this life. But do these vain men think by such sophistry to escape the damnation of hell? Doe they not know that after death commeth judgement, and that by the law? *Heb. 9. 27. Rom. 2. 12. 16.*

Against the Apostles doctrine in Rom. 5. they alleage, *That Dr Pag. 114.*  
*Were in Adam, not to bring any soule to hell for breach of that command, Thou shalt not eat: for the Lord sayth, All soules are mine, both the soule of the father, and the soule of the son: that soule that sinneth it shall dye. The son shall not beare the iniquitie of the father, &c.*

*Ans.* First the prophet speaketh not in Ezek. 18. 4. &c. of Adam; but of the later fathers of the Iewes, which sinned, v. 2. but Paul speaketh of Adam, who was not onely a particular person (as all other fathers in this case are) but an universall man, the root of all mankind, and a figure of Christ, Rom. 5. 14. Again the Prophet speaketh of such sonnes as are just, and do not such like sins as their fathers did, Ezek. 18. 5. 14. &c. but Paul speaketh of us all as we are in Adam, unjust and sinners, and guiltie of our first fathers iniquitie, Rom. 5. 12. 19. So these two scriptures the one speaking of a quall sinnes which are eschewed, the other speaking of originall sinne, which we now cannot avoyd; speak not of one and the same sinne or estate, and therefore doe not one expound an other. Thirdly, the Prophet exempteth the good children, which eschew their fathers sinnes, from death, Ezek. 18. 9. 17. The Apostle inwrappeth us all the sonnes of Adam in his sinne and in death; Rom. 5. 12. 14. 17. Fourthly, the Prophet speaketh generally of the many sinnes which the fathers did, and the sonnes did not, Ezek. 18. 6. 7. 8. 12. the Apostle speaketh of that one sinne or offence, by which we all (being in Adams loynes) are guiltie. Rom. 5. 16. But in this they both agree, the Prophet sayth, *The soule that sinneth, it shall die,* Ezek. 18. 4. the Apostle sayth, *that all have sinned* (to wit, in Adams loynes) *therefore death passeth upon all,* Rom. 5. 12. Hereby all wise men may see, how impertinent a prooffe the Anabaptists bring from Ezek. 18. that Adams sinne brings not any soule to hell. For Adams sinne bringing sinne and death upon all, and hell being the death which is eternall: it is brought by his sinne upon all his posteritie: except through Iesus Christ our Lord, they haue eternall life, which is the gift of God, Rom. 6. 23.

Further, they answer, (and desire it may well be observed) that mankind was onely in Adam in their bodily substance: he is the

father of our bodies in respect of matter; but our forme and soules came from God: he is the father of our spirits, Heb. 12. 9. Eccles. 12. 7. & 8. 8. that earthly matter was in Adam, of which our bodies are made, &c. thus and no otherwise were we in Adam.

*Ans.* We obserue it well, and obserue their error also. It is untrue that thus (to wit in respect of our bodies onely) we were in Adam, and not in respect of our soules: no scripture teacheth them this, but their own fantasie. For though our soules were not in all respects in Adam, as our bodies were, to wit, materially: yet in some respect (to wit formally) we were in Adam both body and soule; which I thus manifest. Adam begat Seth in his own image, Gen. 5. Abraham begat Isaac, &c. Math. 1. so body begetteth not body; but man begetteth man: and man consisteth of body and soule, which are the parts that constitute a man. So man (that is the whole, not part of a man onely) is sayd to be borne of a woman, Iob. 14. 1. yea the 66 soules (whereby figuratiuely is meant persons, consisting of bodies and soules) are sayd to come out of Iakobs thigh (or loynes) Gen. 48. 26. and Levi in the loynes of Abraham is sayd to pay tythes, Heb. 7. 9. 10. Now the body without the spirit is dead, and therefore cannot pay tythes, nor do any action. And in the place and case in hand, in Adam all sinned, all died, judgement came on all men to condemnation, Rom. 5. 12. 18. but the body without the soule sinneth not, neither dyeth, nor shall bee condemned. Therefore it is apparant that the scripture speaketh of men in Adam otherwise then in respect of their bodies onely: so that these mens speciall observation is nothing worth.

*Fig. 119.*

Again they plead, As God gaue no law to Adam, before hee gaue him a soule of reason and understanding: no more doth he giue to any of Adams posteritie, any law, till he giue them soules of reason and understanding, as in Deut. 10. 1. I speak not to your children which haue neither known nor seen, &c.

*Ans.* First the words of Moses to Israel to whom he propounded the law, are not to be compared with Gods law given to Adam: for the Israelites were spoken to personally: Adam generally as an universall man, the root of all mankind, as before is proved. Secondly, the covenant of Moses law, did also after a sort pertain to their children which then were not, Deut. 29. 14. 15. though it was actually taught them onely which were present, Deut. 10. 1. Thirdly, the sin which Paul treateth of, and death for sin, was in the world before Moses law, which these men speak of, Rom. 5. 12. 13. 14. Fourthly, let all they say be given them, yet it helpes them not: for I haue before proved, that we were all in Adam as living men, not as dead corpses; and so had soules of reason and



and understanding in him originally; even as we had bodies, eyes, eares, &c. in him originally: though after a different manner as before is noted.

Further they say, God never purposed to execute on Adam for that transgression condemnation to hell; in that hee purposed to send Christ betwixt, in whom Adam beleeving should be saved. If Adam for his own sin was not condemned to hell without remedy, shall any of his posteritie be sent to hell without remedy, and that for his sin? &c.

*Ans.* 1. The question in the first place is changed, which is, whether Adam and all his posteritie in him falling from God, deserved not hell for their sinne. This they deny not, neither can disproue. 2. As God purposed not to damne Adam for his sinne; so neither purposed he to damne Noah for his drunkenesse, Lot for his incest, David for his adultery and murder, &c. but to giue them remedie by faith in Christ. Will they hereupon plead that other actuall drunkards, murderers, whoremongers, deserue not damnation: or shall not many such be damned for these sinnes? 3. Though all infants for their natie sinne, and all men for their actuall sinnes deserue damnation: yet never was it Gods purpose to damne all without remedie. For Christ (the second Adam) giveth righteousnesse and life to all infants and old transgressors that are borne of him; as the first Adam conveyed unrighteousnesse and death to all his ordinary naturall posteritie. Yea grace here exceedeth: for the judgement (or guilt) of originall sin was by one (offence) to condemnation; but the free gift (by Christ) is of many offences, unto justification, Rom. 5. 16.

They object, that condemnation is for not beleeving in Christ, Ioh. 3. 19. & 16. 9. Mar. 16. 16. Rom. 11. 32.

*Ans.* First the Apostle sayth, the wages of sin is death, Rom. 6. 23. therefore the wicked shall be condemned not onely for their not beleeving in Christ, but also for their unmercifulnesse, idolatry, adulteries and other crimes, Math. 23. 41. 42. Rom. 2. 5. --- 9. Secondly, the sinne of unbelieve cleaveth unto all Adams children as other sinnes: and shall be imputed as well as the sin of lust, or any other iniquitie. Thirdly, to beleue is not in the will or power of man, but is the gracious gift of God, to such as he hath ordained unto life. Eph. 2. 8. Act, 13. 48.

Again they alledge, that Adam by that transgression deprived himselfe of Gods favour in that estate wherein he was in paradise: and notwithstanding the promise of Christ, hath by his sin procured this judgement, *Cursed is the earth for thy sake &c.* Gen. 3. Thus Adam brought himselfe and all his posterity, the earth and every creature in it to vanitie and bondage of corruption, Rom. 8. 20. &c.

&c. And in this estate are all Adams sonnes begetten and borne : so that by Adams sin, vanitie, corruption and death went over all, &c. So infants haue originall corruption, as other creatures haue. Yet those that dye and haue corruption by Adams sinne, shall not be cast into hell fire.

*Ans.* A felon, murderer, traytor, that is apprehended by the magistrate, imprisoned, kept in fetters and affliction. his lands and goods confiscate, &c. pleadeth he ought not to be put to death, because he hath suffered for his crimes, losse of liberty, goods, &c. But will this plea saue him. Even such is the plea of these euill men. For all men being in Adam fallen from God, and traytors to his maiestie, children of wrath, & seruants of sin and Satan, because God hath cursed the earth for their sake, cast them out of earthly paradise, made the creatures subiect to vanitie, and themselves subiect to sorrowes and miseries ; therefore they deserue not to die in hell, if these vaine men may be judges. But we know the iudgement of God is according to truth against all euill doers. He telleth us, *the wages of sinne is death, but the gift of God is eternall life through Christ, Rom. 6. 23.* where eternall life being opposed to death, sheweth that eternall death is the wages due for sin. And what sin is is there that deserueth not hell ? 2. Whereas they say, Adam by his sin deprived himselfe of paradise : it is true. But if they mean earthly paradise onely, they erre from the truth : for by his sinne he was deprived also of the heavenly paradise, to which there is no restoring but by Christ, Luk. 23. 43. Reu. 2. 7. and as himselfe, so all his posteritie that sinned in him, Rom. 5. Thirdly, so where they say, all his posteritie were subiect to vanitie and corruption, it is true; but not all the truth, unlesse they understand such corruption as Peter speaketh, 2. Pet. 2. 12. which is eternall destruction, and then they yeeld the cause. But they meane not so, but corruption such as is in beasts, birds, &c. wherein they goe quite astray. For beasts and other brutish and senselesse creatures, are not sinners, as all Adams children are, Rom. 8. 12. 19. sin is not but in reasonable creatures onely, as Angels and men. Neither is any creature subiect to eternall torment, but sinners onely. Other creatures when they perish, there is an end of them, and of their miserie with them : but they that perish in their sins, haue no end of their miserie, but it is eternall, Math. 25. 46. Mark. 9. 45. 46. Wherefore they doe not well to expound Rom. 5. by Rom. 8. because the Apostle speaketh not of the same, but of diuers things and estates in those two chapters. Fourthly, take that which they say, and it overthroweth them. For how should Adams sin bring all his posteritie unto death, but by their guilt in Adams sinne? If it made not them sinners, the scripture which they formerly alledged

ledged, Ezek. 18. teacheth that the children should not dye for their fathers sinnes. Now seeing many infants dye daily, it proveth them all to be sinners, because death is the wages of sin, Rom. 6. 23. Gen. 2. 17.

At length they come to answer Rom. 8. with this perverse doctrine, *This is the meaning of the holy Ghost, that by Adams sinne, all his posteritie haue weak natures, Rom. 8. 3. by which, when the commandment comes (Rom. 7. 10.) they cannot obey and liue, but sinne and so dye; till when they are aline without the law, so sayth the Apostle vers. 9. and thus is verified, that all both Iewes and Gentiles are under sin, &c. Read on the scripture, and you may evidently see, that neither this, nor any part of Gods word, is spoken to or of infants.* Pag. 117.

Ans. This is not the Apostles meaning: for he sayth not they haue weake natures, but that *all haue sinned*, and through the offence of one many are dead, many were made sinners; Rom. 5. 12. 15. 19. which is more then weaknesse of nature, and pronenesse to sin. Secondly, in Rom. 8. 3. it is sayd, that *it (the Law) is weake through the flesh*, and so cannot saue any man: which words these men vnderstand, as if it meant Adams children weak. Which thing though it be true, yet is it not that which is spoken of in Rom. 8. 3. Thirdly, when the Apostle sayth in Rom. 7. 9. *that he was aline without the law*: this contradisteth (according to their sense) the other scripture, in Rom. 5. 12. that *all haue sinned, and are dead*. The Apostle in Rom. 5. speaketh of things as they are; in Rom. 7. 9, he speaketh of things as they seemed to be, but were not indeed. Paul was aline in his owne conceit, thinking himselfe able to keep the Law, as naturall men doe suppose they can. But when the commandment came (to wit unto his knowledge and conscience,) then sin revived and he died. How could this be: seeing the *commandment is holy, just and good*, v. 12. He telleth us in 13 v. that *sinne brought death in him by that which was good*. So then he was sinfull (though he knew it not) before the commandment came; sinfull by nature; but not discerning this his wofull state, the Law was given to shew it him; for *by the law cometh the knowledge of sinne*, Rom. 3. 20. Again, saying in Rom. 7. 11, *that sinne took occasion by the commandment, deceived him and slew him*: he plainly acknowledgeth sin to haue been in him, before the commandment came: this hee confirmeth in v. 14. saying, *the law is spirituall, but I am carnall, sold under sinne*: Whereupon he applieth the evils which he did, to sinne dwelling in him, v. 17. 20. and this inhabiting or indwelling sinne, is that originall sinne whereof we treat; which Paul for a while could not discern to be in him (as all naturall men discern it not, but count it an idle terme, and think there is no such thing) till by the Law he came to discern it and to lament it. Fourthly.

it is here to be observed how the Anabaptists grant, *all men being weak natures, and cannot obey and live, but sin and dye.* How cometh this to passe? By *Adams sinne*, say they. Behold here how they thwart their own grounds. They impose a necessitie upon all men which (they think) are born innocents, to sin. They cannot but sin, they must needs dye: and this not through their owne default at all, but by Adams. If we should thus teach, what outcries would they make after us! How is it they here forget the scriptures by themselves forealleaged, *The son shall not beare the iniquitie of the father, Ezek. 18. 20.* Is not this a heavy burden which the sonns beare, that their father sinning, and they being innocent, are so weakened of God, that they cannot but sin, they cannot but dye? Doth God create an innocent man, and give him charge to doe that which is impossible for the man to doe, and threaten death unto him for not doing it? We abhorre such doctrine as quite overthrowing Gods justice. When he made Adam innocent, he gave him no law, but that which was possible & easie for him to do, and to have continued in doing it, if he had would. His justice requireth him to doe the like to all his innocent creatures. Wherefore if these men come not to acknowledge with the Apostle (and with us) originall sinne and death for sin to be in Adams seed, that his fall and disobedience was the fall of us all, by imputation and by infection, (as a serpent brings forth but a serpent) & that so being sinners in him, we have lost our abilitie to do good, by Gods just judgment, & are sold under sinne: If they come not (I say) unto this, they will be open enemies to the iustice of God, and make the iudge of all the world not to doe equitie. 5. Finally, whereas they say, that neither this nor any part of Gods word is spoken to or of infants: they impudently avouch untruth. The Apostle in Rom. 5. 14. speaketh of them which sinned after the similitude of Adams transgression, and yet death reigned over them also. What sin can this be but originall sin wherein infants are born, and for which many infants dye. For when they passe from infancie and come to understanding, they sin actually as Adam did. To sin the same sin they cannot, for all being shut out of paradise, they cannot eat of the forbidden tree, though they would. Neither doth the Apostle speak of that same sin, but of sinning after the similitude of Adams transgression: so it meaneth actually sin, like Adams. Now all sin, is either originall or actuall. If then death reigneth over them which sinne not actually, as Adam did, it must needs reigne over them which sin originall onely in Adam: and these be infants. For the Anabaptists grant, that when they come to discretion, they sinne (and cannot but sinne) actually. And thus their next words also are refuted, when they say, *Infants are under no law, therefore trans-*

gression cannot be imputed unto them, Rom. 4. 15. The contrary is thus proved: Infants haue transgression imputed unto them, and death for transgression, as the Apostle sheweth in Rom. 5. Therefore they are under some law: though not under Moses law vvhich punisheth actuall transgressors, yet under Adams law (in vvhose loynes they vvere and sinned) for vvhich they are punished even vvith death it selfe.

In their next vvords, they condemne themselves and all their vain reasoning, confessing, *that Adam fell from the estate wherein hee was, and in him all mankind.* This is very true, and overthreweth their heresie. For Adams fall, as the Apostle describeth it, vvvas *sin, offence, transgression, disobedience, judgement (or guiltinesse) to death, and condemnation: Rom. 5. 12. --- 19.* Now all mankind fell in him, as Paul teacheth, and these enemies grant: therefore all mankind is in sin, offence, transgression, &c. unto death and condemnation. Pag. 117.

Of the remedy for the sin of all (vvherof they next speake) we grant that is both for infants and old sinners, *by grace in Christ.* But these are two severall questions: and here we treat of sinne only and the merit of it. Of Gods grace we haue spoken othervvhere. Pag. 118.

They proceed and say, that *Infants whom Christ so often accounteth innocents, Mat. 18. 3, 4, & 19. 14. are freed from the law, and so sin is dead in them: but when the commandement comes, then they die in sinnes and transgressions, &c. Rom. 7. 8. Eph. 2. 1.*

*Ans.* Innocents may be so called in sundry respects: 1. when in them there is no sin at all; thus Adam in his creation vvvas *innocent.* 2. When though they be sinners, yet they are not guiltie of such sins as men lay to their charge, Exod. 23. 7. 2 Sam. 3. 28. Ier. 2. 34. 3. When they are cleare of actuall sinnes: and thus infants may be called *innocents*, Psal. 106. 38 That Christ calleth infants *innocents* in the first sence, I deny: the scripture also denieth them so to be, Job. 15. 14, & 25. 4, Ioh. 3. 3. 6. Eph. 2. 3. I find not in the places which they quote, that Christ called infants *innocents*: howbeit sometime he calleth his disciples *innocents* (or *guiltlesse*) Mat. 12. 7. of whom yet these men (I suppose) will not say, they were without all sinne. That infants are freed from the law given to Adam, is denied and disproved by Rom. 5. for in Adam they sinned and died. That sin is dead in them is also disproved: rather they are dead in sinne, till they be revived by Christ, Eph. 2. 1. 3.

*Infants* (say they) *haue done neither good nor evil in the flesh therefore* Pag. 119.  
*Infants shall not appeare before Christ, they shall receiue no judgement, 2. Cor. 5. 10. Heb. 20. 12. 13.*

*Ans.* How boldly doe these men abuse the scriptures! In 2. Cor. 5. 10. Paul sayth, *We must all appeare before the judgement seat of Christ.* Rev. 20. 12. it is sayd, *I saw the dead small & great stand before*



God. Nay, say these adversaries, *not infants*. Their reason, because *infants haue done neither good nor euill in the flesh*, is an error before refuted: for though they haue not done good or euill actually, as older people; yet in the first Adam they haue done euill; and in the second Adam (Christ) they haue done well.

Pag. 119

Against Davids confession of his birth-sin in Psal. 51. they thus dispute. *If David confesse unto God his own sin, then he desireth him in mercie to behold whereof he was made, as Psalm. 103. 14. of dust, weak flesh, unable to resist the Tempter: through which weaknesse he was overcome in these finnes: and thus weak flesh is called sinfull flesh, (in which Christ came) Rom. 8. 1. Christ is sayd to be made sin, 2. Cor. 5. 21. not that he was a sinner: no more David, confessing he was conceived in sinne, doth proue that by conception and birth he was a transgressor.*

*Answer.* They pervert both Davids words and meaning. Hee speaketh of *sinne and iniquitie*: they speake of *weaknesse* onely, whereby he fell into sinne. What scripture can be so plaine, that may not be wrested with such wicked glosses. Against weaknesse wee pray for aid and strength to resist euill: against sinne wee pray for mercie and forgiveness: and for this David prayeth in Psal. 51.

Secondly, it is another abuse of scripture that they say, *weak flesh is called sinfull flesh*, in which Christ came, Rom. 8. 1. where first they make David no more a sinner at his birth, then Christ himselfe; contrarie to the whole tenour of this Psalm, and contrary to Rom. 5. as is before shewed. Then they falsifie the text in Rom. 8. 1. 3. for the weaknesse there spoken of is in the Law, *it was weak* through the flesh, and so not able to saue sinners.

Thirdly, by *flesh* there Paul meaneth not the substance of flesh, for that weakneth not the Law, nor hindereth mans salvation: it is the good creature of God, as is the soule or spirit: but hee meaneth by flesh, our corrupt sinfull state in soule and body: for he sayth in verse 8. *they that are in the flesh cannot please God*. If flesh meane our bodily substance, then no man living in the body can please God: not the Prophets, not the Apostles, no nor Christ himselfe, for he lived in our flesh, in our humane nature, and the Apostle should speake untruly in the ninth verse, *yet are not in the flesh*. Wherefore flesh in Rom. 8. signifieth our unregenerate state, as in Genet. 6. 3. Iohn 3. 6. Rom. 7. 18. & 8. 5.

Fourthly, it is another falsification when they say, *sinfull flesh is which Christ came*: the scripture sayth not *sinfull flesh*, but in the *likenesse of sinfull flesh*. Rom. 8. 3. Fifthly, weaknesse or infirmities, as it meaneth

meaneth not sin, but affliction, such Christ had: such, the Apostle tooke pleasure, 2 Cor. 12, 10, but infirmity as it meaneth sin, Christ had not: he is opposed herein to the Priests of the Law, vvhich had infirmity or vveakenesse, Heb. 7, 27, 28, and 4, 15. But David in Psal. 51, confesseth such infirmity (if they vwill haue it so called) as vvas *sinne* and *iniquity*; vvhich proveth he was a transgressor from the womb, and not vwithout sin as vvas Christ. 6 Christ is said to be made *sin* for us, 2 Cor. 5, 21, these words *for us* the adversaries baulk and omit. David vvas not made sinne for us, or for any: but vvas himselfe conceived in sinne. Christ being himselfe no sinner, yet vvas hee made sin, that is a sin offering for us, to purge us, and make us the righteousnesse of God in him; for the Sin offering vvas usually called sin in the Law, Lev. 4, 3, 8, 14, 20, 24, &c. the Apostle expoundeth it *For sin*, meaning a sacrifice for sin, Heb. 10, 6, from Psal. 40, thus Christ vvas a sinne, that is a sacrifice for sinne: but David vvas not so. Therefore these places speake not of sinne in one and the same sense, but in the contrarie. David complaineth of his owne sinne and guiltinesse: Paul speaketh of Christ his purging David and us all from sinne and guiltinesse, by being made a sinne offering for us.

Their former answer being so apparantly against the truth, that David acknowledging sinne, they vwill haue it no sinne, but weaknesse, they devise to darken the light with an other cloud; as if David spake not of his own estate, but his mothers: and then (say they) *it is the curse or punishment for sinne laid upon her, Gen. 3, 16, Where the very words agree with these of Davids &c. and it is frequent in Scripture to call punishment for sinne by the name of sinne, &c. and it is neither Davids sinne nor his mothers that hee beere confesseth, to speake properly, but his mothers punishment.*

*Answer.* As a bird in the net, so the more they strue, the more they are intangled. First, the whole scope of the Psalme is, that David might finde mercie with the Lord for his owne sinnes, as any that readeth it may see. And that in supplicating to God for grace before and after, he should here insert a complaint of his mothers punishment, is without any colour of truth. But this is the meaning, and sureable to his other words, that lamenting his actuall transgressions, he bewaileth the evill fountaine whence they flowed, to weert his native corruption, which brought forth these ugly trespasses. Secondly, to let passe how they call Gods fatherly chastisement, a *curse* or *punishment*; they here againe belye the Scripture, in saying, that the *very words in Gen. 3, 16, agree with these of Davids.* For neither the word *sin*, nor *iniquity*, (both which Da-

vid useth in *Psa.* 51, are to be found in *Gen.* 3, 16, that *Odgers* brow may seem to be of brasse, vvhich smeth not so often and openly to falsifie the text. Thirdly, it is true that *sin* and *iniquity* doe often improperly meane punishment: but the proper meaning for fault and guiltinesse is most frequent; and when it signifieth punishment, the context manifesteth, which it doth not here at all: but *David* before and after bewayleth his sinnes properly. Neither is heere the phrased of *bearing* sinne and iniquity, which is most usuall when punishment is meant: but of being brought forth in iniquity, and conceived in sinne; and they shew not any ore place of Scripture vvhich such a phrased signifieth punishment. Fourthly, as neither *sin* nor *iniquity* are used in *Gen.* 3, 16, so the word *conception* there agreeth not, but differeth from the conceiving that *David* speaketh of in *Psa.* 51, and the difference of the words plainly discovereth these mens ignorance and error. For in *Gen.* 3, 16, *Serow* is conception with sorrow, during the time that the mother goeth with child: but in *Psa.* 51, *jacham* signifieth conceiving with pleasure; for the vvord properly signifieth to be warme or inflamed vvith desire, as in the act of generation, not of men onely, but of cattell also, as in *Gen.* 30, 38, 39, 41. Now nature both of man and beast teacheth all, that such conceiving is with delight, not with paine, and therefore *David* using such a vvord vvhich he telleth how his mother conceived him, cannot (in any reasonable mans understanding) mean his mothers corporall paines or punishment, as these corrupters of the Scripture doe feigne.

Pag. 120.

They proceed and say, that *David* did not sinne in being conceived and borne: the soule is the subiect of sinne, for from the soule or heart cometh wickednesse, *Mat.* 15, 19. The soule comes from God, the matter of the body from the parents: the soule is very good coming from God, the body hath not sinned till it be infected vvith the soules transgression of a law: and seeing they affirme that the very matter or substance whereof *David* was made was sinne, and that this is it he confesseth in *Psa.* 51, observe what will follow of this their dream. The matter whereof all the sinnes of *Adam* are made is sinne: but *Christ*, one of the sonnes of *Adam* after the flesh was made of that matter: therefore the matter or substance of *Christis* body was sinne. If it be wicked, to say *Christ* was a sinner because he was conceived of his mothers substance, as it is: so it is no lesse wicked to say, *David* was a sinner because he was conceived of his mothers substance: seeing the substance of both the mothers was one and the same.

Pag. 121.

*Ans.* It is even a vvonder to behold how these men pervert, erre and slander, as it they had sold themselves to vvork iniquity. We teach not, (as the perversly speake) that *David* sinned in being conceived and borne; for these being the workes of God and nature,

are

are good. But David was a sinner, because *hee was conceived and borne in sin*, as himselfe confesseth. 2 They erre, in saying, *the soule is the subject of sinne*: for neither the soule alone, nor the body alone, but the vvhole man (vvhich differeth from both, and consisteth of both,) he is the subject of sinne. Neither doth the body vvithout the soule, nor the soule vvithout the body commit sinne: but the man vvholes the soule is in the body, sinneth, 2 *Cor.* 5, 10 and as the soule vvas not created but in the body, *Zach.* 12, 1, so vvhen it departeth from the body, it sinneth no more, but goeth for judgement, *Heb.* 9, 17, *Eccles.* 9, 5, 6, 10. 3 Whereas they alledge, that *Dickednesse is from the heart*, *Mat.* 15, 19, it is spoken of living men consisting of soule and body: *Madnesse* (as Salomon saith) *is in their heart While they live, and after that (they goe) to the dead*: *Eccles.* 9, 3. And vvhere they say, *the soule comes from God, the matter of the body from the parents*; they lay not down the truth fully. For though the soule is created of God, and is not materially from the parents as the body; yet the parents giue occasion to infuse the soule, (for vvithout corporall generation no soule is created,) and so the soule may in some sort be said to haue the beginning from Adam, though not of any matter from him. The essence of is of God; the subsistence of it is from the parents, from vvhom it hath the manner of subsisting in the body. 4 Though the soule as it is created of God is very good, (as the body also respected naturally is good) yet they erre in saying, *the body sinneth not till it be infected vvith the soule by transgression of a law*; whereby they meane actuall transgression after it knowes the law. For first, it is not the body, but the man (of body and soule) that sinneth as before is shewed. Secondly, the body is not infected vvith the soule, but both body and soule are infected vvith sinne, to vvith, that inbred and inhabiting sin vvwhich came from Adam, as before is proved from *Rom.* 5. And this sinne man hath, both by imputation and inherence, before he actually transgresseth the law, *Rom.* 5, 14, *Psal.* 51, for that *which is borne of the flesh is flesh*, *Ioh.* 3, 6, 5. They notoriously slander us, that we should affirme the *very matter or substance* vvherof David vvas made, to be sin: Wee affirme no such thing. The matter or substance we say is good, as every creature of God is. Sinne is an evill accident cleaving to the substance, to the body and soule of man. Of like falshood it is, that we should affirme David to confesse in *Psal.* 51. that the substance vvherof he vvas made vvas sin. Neither David nor we ever so spake. So the Argument vvwhich by consequence they frame touching the substance of Christs body, that it should be sin, is frivolous, collected from a fiction of their idle heads. For if no mans substance be sinne (as we firmly hold) much lesse Christs.

After

After this, they cast a stumbling block in the vway, and wvould haue us shew *how infants that haue sinned, and are under condemnation of hell, can be reconciled to God but onely by faith in Christ Iesus: and if they cannot but by repentance and faith, then are they all left under condemnation, not for any law that they haue broken, but for their father Adams sinne.*

Pag. 113.

*Ans.* That all haue sinned, and are under condemnation, is proved by the Apostle, *Rom. 5. 12, 18*, how infants can be reconciled to God, he also teacheth, namely *through the gift by grace, by one man Iesus Christ, Rom. 5. 15, 18*. The manner if it be shewed, I feare these men vwill not receiue it: for they that haue so kicked against the pricks touching all mens fall and sinne in Adam; how should they receiue the doctrine of restauration by Christ. Howbeit I will indevour to shew it, if it doe no good to them, it may to others.

1 The faith and repentance vvhich they require in infants, namely actual, is not to be found: as such actual sinnes are not found in them, as are in older men. The one of these exemplifieth the other, as the first Adam figured the second, *Rom. 5. 14*. By the first Adam vve haue sin, *Rom. 5. 12*, offence, *v. 15*, disobedience, *v. 19*, judgement, *v. 16*, death, *v. 14*, condemnation, *v. 16*. By the second Adam (Christ) we haue grace, & the gift by grace, *v. 15*, the gift of righteousness, *v. 17*, the free gift to justification, *v. 16*, even to justification of life, *v. 18*. By the first Adam vve haue three evils, 1 imputation of his sin: 2 corruption of our nature: 3 guiltinesse of death temporary and eternall. By the second Adam vve haue three opposite good things; 1 imputation of his righteousness, 2 regeneration (or renewing) of our nature, 3 and deliverance from death temporary and eternall. As the corruption or viciousnesse that vve haue by Adam, is in the bud or spring, in the beginning (not in the full growth,) and inclineth us to all actual sinnes: so the regeneration we haue by Christ, is in the spring and beginnings thereof vvhether we are infants, and inclineth us to actual faith and obedience. And thus repentance and faith are in Christian infants in their bud or beginning, inclinatiuely: even as impenitencie and unbelief are in Adams infants, in their beginning, and by inclination. If any man aske vvith Nicodemus, *how can these things be?* Let him consider, that as he knoweth not the *Way of the Wind*, or of the spirit, or how the bones doe grow in the womb of her that is with child, even so he knoweth not the *Workes of God, who maketh all*; *Iob. 3, Eccles. 11. 5*.

Pag. 113.

Lastly, to the many examples of Gods judgements upon infants, as at Noes floud, the burning of Sodom and Gomorrah, &c. they answer, *though they had bodily death for the sinnes of their parents: yet they perished not with the wicked in hell. For of this (bodily death)*

gibet.



other unreasonable creatures, as well as infants, haue alwayes had their portions. All flesh must die, and death is losse to none but to the wicked: to the godly and innocent, death and all afflictions of this life, are not worthy of the glory that shall be shewed.

*Ans.* 1 In that they grant, infants haue bodily death for their parents sinnes, they contradict their own plea before from *Ezek.* 18. 20, the soule that sinneth it shall die; the sonne shall not beare the iniquity of the father &c. for there the Prophet speaketh even of bodily death and mileries in this world, vvhereof the Iewes complained. And unless they confess, that infants are sinners in their parents, they cannot maintaine the iustice of God for killing infants, and that oftentimes with strange and horrible deaths. And if they grant that infants are sinners, they cannot with any truth deny but hell is their due, unless they be redeemed by Christ. And by infants death, we certainly conclude that they are sinners, from the Apostles ground in *Rom.* 5. 12, 14, & 6. 23. and that for their sinne they may and shall be cast into hell (unless Christ saue them) is evident by Christs doctrine, in *Iob.* 3. 3, *Except a man bee borne againe, he cannot see the Kingdome of God.* And that infants are there implied, is plaine, because an infant is borne a man, as Christ speaketh *Iob.* 16. 21, and being borne a sinner, *Psal.* 51. *Rom.* 5. must be borne againe of the Spirit, or else shall not see the kingdome of God. If it see not Gods kingdome, it shall see the diuels prison; for a Limbus or third place will no vvhere be found. And how these men can exempt wicked infants from hell, otherwise then by their own fancies I know not: the Apostles taught no such doctrine, vvhen vvithout exception of infants, they call the old world that perished, *the World of the ungodly*, *2 Pet.* 2. 5, and reckon none saved but Noe and his house, *Heb.* 11. 7, *1 Pet.* 3. 20, 21, and tell us that *Sodom, Gomorrah, and the Cities about them, are set forth for an example, suffering the vengeance of eternall fire*, *Iude* 1. 7. But these presumptuous men vvill controll the judgements of God, and tell us that which no Prophet or Apostle ever taught, that all the infants in those cities suffer no such vengeance: yea, though God himselfe promised that if but ten righteous had been found in Sodom (wherein vvere many times ten infants) he vvould not haue destroyed the citie for tennes sake, *Gen.* 18. 32. 2 The reason vvich they vvould ground upon, because other unreasonable creatures as vvell as infants haue alwayes had their portions in bodily death; this reason is brutish, and becometh not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soule immortall infused of God, as all mankind hath: no bruit beast shall be raised from the dead, as all men shall, both old and yong, to life or death eternall. And vvhen a beast

dyeth it hath an end both of vvwelfare and misery, so hath none of Adams children. What comparison then is there between men and beasts? Where they say, *death is losse to none but to the Dicked*; it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) untill they be made righteous by Christ, and borne againe; death is a losse unto them; and a gaine to those onely (whether old or yong) which are made partakers of the grace and gift of righteousnesse, by one Iesus Christ, *Rom. 3, 12, ... 17.*

### Of Baptizing Infants.

Page. 119.

**A**gainst baptizing of Infants the adversaries first lay this ground, *Baptisme pertaineth onely to them that declare their repentance and faith to those Disciples of Christ that baptise them. This appeareth by Iohn Baptists doctrine and practice, Mar. 1, 4, Mat. 3, 6, and Christs disciples, Ioh. 4, 1 & 3 22, by Christs commission for all nations, Mat. 28, 19, Mar. 16, 16, by the Apostles practise, Act. 2, 38, 41 & 8, 12, 36 &c.*

*Ans.* That baptisme pertaineth to such as declare their repentance and faith, is true; and the Scriptures alledged proue it. But that it pertaineth to such onely, is untrue: and none of the Scriptures vvhich they bring, doe so teach. The infants of the Church, vvhich cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practise taught by the foresaid Scriptures, is to be perpetual; we grant: and they needed not haue taken paines to proue it.

Page. 121.

*Infants (say they) may not be baptized, because there is neither commandement, example, nor true consequence for it, in all Christs perfect Testament, &c.*

*Ans.* This we deny: commandement there is for it in *Mat. 28*, and *Mark 16*, & necessary consequences from many Scriptures confirme it; as shall be proved.

Page. 122.

*Baptisme (they say) is in that a good conscience makeib request unto God, 1 Pet. 3, 21, it is of repentance for remission of sinnes, Mar. 1, 4, the washing of the new birth, Tit. 3, 5 &c. If it cannot be proved by the Scriptures that infants haue their hearts sprinkled from an evil conscience, haue repentance, faith &c. they ought not to be baptized.*

*Ans.* Their argument hath onely a shew, no substance of truth. For first a man might frame as good a reason thus: *Circumcision is not that which is outward in the flesh, but that of the heart, in the spirit, Rom. 2, 28, 29, it is the putting off of the body of the sinnes of the flesh,*

*Heb. Coloss. 2. 11. it sealeth the righteousness of faith which they have, Rom. 4. 11. and the circumcising of the foreskin of the heart, Deut. 10. 16. to love the Lord &c. Deut. 30. 6.* Now if it cannot be proved by Scripture that infants have the love of God in their hearts, the righteousness of faith, the putting off of the body of sin &c. they may not be circumcised, and their circumcision is nothing. If this be not a good argument to keep children from circumcision, the other is no better to keep them from Baptisme. Secondly, Christian infants have the graces they speak of, repentance, faith, regeneration &c, though not actually, or by way of declaration to others; yet they have through the worke of the Spirit, the seed and beginning of faith, virtually and by way of inclination; so that they are not wholly destitute of faith, regeneration &c. though it be a thing hid and unknown unto us after vvhhat manner the Lord vvorketh these in them, *Eccles. 11. 5.* Which I further proue thus. If infants naturally are some wayes capable of Adams sinne, and so of unbelief, disobedience, transgression &c. then Christian infants supernaturally and by grace, are some wayes capable of Christs righteousness, and so of faith, obedience, sanctification &c. But infants are capable of the former evils by Adam: therefore they are capable of the latter good things by Christ. That they are capable of the former, is before proved (vvhere vve treated of originall sin) by *Rom. 5. Psal. 51. Job. 3.* and many Scriptures. The consequence, that therefore they are capable of the latter also, to wit of Christian graces, is thus manifested. 1 Because the first Adam was a figure of the second Adam Christ, so that as the sinne of the first Adam, his fault, disobedience, and death for it came on all his children, both by imputation and infection or corruption of nature: so the righteousness and obedience of Christ commeth on all his children, both by imputation and renewing of nature, unto life and salvation, as the Apostle compareth them, *Rom. 5. 12. 15. 16. 17. 18. 19. 21.* 2 Because infants being by Adam sinners, children of vvraith &c. must be borne againe of the spirits, or else they cannot see the Kingdom of God, *Joh. 3. 3. 5. 6.* But the Christian infants dying in infancie shall see the Kingdom of God, and not be damned (as the adversaries grant) therefore by Christs doctrine they are borne againe of the spirit: and so must needs in some measure have repentance, faith, holiness, vvithout which there is no regeneration. Again, that infants have the faith and love of God in them, and regeneration in their measure is thus proved. They to vvhom God giveth the signe and seale of righteousness by faith, and of regeneration, they have faith and regeneration: for God giveth no lying signe, he sealeth no vaine or false covenants. But God gave to infants circumcision,

vvhich vvvas the signe and scale of the righteousnesse of faith and regeneration, *Gen. 17. 12, Rom. 4. 11. & 1. 28. 29, Coloss. 2. 11.* Therefore infants had (& consequently now haue) faith & regeneration, though not in the crop or harvest by declaration, yet in the bud and beginnings of all Christian graces. They that deny this reason, must either make God the author of a lying signe and scale of the covenant to Abraham and his infants: or they must hold that infants had those graces then, but not now: both vvvhich are wicked and absurd to affirme. Or they must say, that circumcision vvvas not the signe and scale of the righteousnesse of faith, and then they openly contradict the Scripture, *Rom. 4. 11.*

Moreover, as the Apostle in *Rom. 5.*, compareth our naturall estate in Adam, and our spirituall estate in Christ, so may vvee in this case. If wee cannot justly object against Gods vvvorke in nature, but doe belecue that our infants are reasonable creatures, and are borne not brut beasts but men, though actually they can manifest no reason or understanding more then beasts, (yea a yong lamb knoweth and discerneth his damme sooner then an infant knoweth his mother:) then neither can we justly object against Gods vvvorke in grace, but are to belecue that our infants are sanctified creatures, and are borne beleeuers not infidels, though outwardly they can manifest no faith or sanctification unto us. And, why should it be thought incredible that God should worke faith in infants? If because we know not or perceiue not how it can be: let us consider, that wee know not the way of our naturall birth, and other earthly things *Eccles. 11. 5. Job. 3. 8.*, how then can we know heavenly things? If we make question of the power of God; nothing is impossible with him. Hee made all things of nothing; he can make the dumb beast speake with mans voyce, *Numb. 22.*, hee can make the babe in the mothers wombe, to be affected and leape for joy, at the voice of vvwords spoken to the mother, *Luk. 1. 44.*, and can he not also worke grace, faith, holynesse in infants? Hath Satan power by sin to infect and corrupt infants (as is before proved,) and shall not God haue power to cleanse from corruption, and make them holy? If we make doubt of the will of God herein, behold we haue his promises to restore our losses in Adam, by his graces in Christ, as he sheweth in *Rom. 5.*, that he will circumcise our heart, and the heart of our seed to loue him, *Deu. 30. 6.*, we haue the scale of his promise, in giving circumcision to infants, to signifie and scale the righteousnesse of faith, *Rom. 4. 11, Gen. 17.* And we haue assurance of all his promises, and of that to Abraham & his seed in particular, to be confirmed unto us (not abrogated or lessened) by Christ, *2 Cor. 1. 20, Luk. 1. 72. 73 &c. Gal. 3. 14 &c.* Wherefore they are but a faithlesse and crooked generation

tion, that notwithstanding all that God hath spoken and done in this kinde, doe deny this grace of Christ to the infants of his people, and the seale or confirmation of this grace by baptism now, as it was by circumcision of old.

But they proceed to plead against the truth thus, *Regeneration is a turning from sin to God, Rev. 6. 11. 1 Thes. 1. 9 Tit. 4. 5 Repentance is a sight and knowing of sin by the law a confessing and sorrow for sin, &c. Faith is the ground of things hoped for, &c. Heb. 11. 1. and is accompanied with obedience, Jam. 2. Let them either now proue, that infants are turned from sin, see, know, confesse and sorrow for it, beleue the promises of God, &c. or they say nothing.* Pag. 134.

*Answ.* They reason ignorantly and perversly, not onely against the light of Gods word, but of nature. As if some brutish person should plead thus. A man is a living creature that hath a reasonable soule; and the proper affections of a man as he is a man, are the facultie of understanding, of thinking, capableness of learning, of remembering, facultie of reasoning, of judging and discerning true and false, good and evil, of approving and improving, of willing & nilling, of speaking, of numbring, &c. Now let them which affirme that infants are borne men (as Christ doth in Ioh. 16. 21.) proue that infants doe understand, do think, remember, judge, discern good and evil, approue, will, speak, &c. or else they say nothing. Were not such a disputer worthy to be laughed and hissed at? who requireth the actual use and manifestation of humane affections and faculties in infants; which are in them but potentially & in the seed and beginning: and because they cannot declare these things by their workes, therefore he denieth them to be of the generation of mankind, or borne men into the world: or that they haue the faculties of men at all in them any manner of way? Even such is the argumentation of these erroneous spirits against the truth of religion. For as before they reasoned against the sin, transgression, and condemnation of Infants, (contrary to Pauls doctrine in Rom. 5) because infants actually understand not the law, nor transgresse against it; and will not consider how they are sinners originally in Adam: so now also they reason against the grace of Christ in infants, and his work of regeneration in them; because they cannot outwardly manifest the effects of regeneration or fruits of faith, (such as the scriptures that they allege do require in older persons) & wil not understand that these graces are in them through Christ and his spirit, but in the beginnings onely (as I haue formerly proved) and are not in them as in thole of full age, who by reason of use haue their senses exercised to discern both good and evil. And here I desire to know of the Anabaptists in their next writings about these matters; first when they thinke that children



(vvhho in their opinion are borne without any sin) begin to be sinners, vvhether at 2. 3. 5. 7. or other yeares: and vvhhen they can justly repute a child for sin, if it shew in vvord, deed, or gesture any thing contrary to the law of God, as if it sweare, curse, lye, disobey parents, take anothers goods, be froward, angry, or the like. Yea let any of them tell me (if he can) vvhhen he himselfe first fell from his innocencie and became a sinner, being none before; by what act or transgression of what commandement. It is strange that an innocent man should fall from his innocencie, and not know when and how. Secondly let them say, vvhether every child so soon as it beginneth to be a sinner, hath not remedy for the sinne by Christ; and so whether it be not capable of repentance, faith, regeneration, &c. and consequently of baptisme, so soone as it is a sinner. Thirdly, seeing they insist so much on the perfection of the ordinances of the new Testament, as of the old, (which thing I willingly grant) I desire to know whether (as God appointed the eight day for the circumcising of a child after it was borne,) Christ hath appoynted any day, moneth or yeare for a child to be baptised after it is borne. If they say none, but vvhhen the child can manifest repentance and faith: then vvhhat manifestation hath Christ prescribed, vvhether if the child say it repenteth him, & he beleeveth, it is ynough, or what rules and ordinances Christ hath given, by vvvhich we may certainly know that now (and not before or after) a child is to receiue baptisme, as a repentant and beleieving sinner: and let them tell us at what age of their children they or any of them hath first baptised his child unto remission of sins. These things are needfull to be known, that we may vvake by rule; and being not yet signified (to my knowledge) in any of their writings, I desire for my information, and for the better clearing of these controversies, that they vvould set down their doctrine touching these poynts. For it is required of all parents to bring up their children in the nurture and admonition of the Lord, Eph. 6. 4. this they cannot doe aright, unlesse they know vvhhen first they begin to sin, and consequently vvhhen first they begin to beleue. If they blame a child for sinne vvvhiles it is an innocent, they commit iniquitie: if they keep a child from Christ and Christian baptisme vvhhen it is a repentant & beleieving sinner (which may be so soon as it is a sinner) they vvrong their child most sinfully, to condemn that vvvhich Christ justifieth. These things are vvorthy of serious consideration both in respect of our childrens estate, and of our owne.

And now ere I proceed further to answer their cavils, I will shew two commandements for the baptising of infants: the one given of old to our fathers, the other given by Christ.

1. That

1. That vvhich vvas once commanded of God, and never by him called back, is now still to be done; as it is vvvritten, *What thing soever I command you, obserue to doe it, Deut. 12. 32.* But God commanded the outward seale of his covenant of grace to be given to the infants of his people, as in Gen. 17. 12. 13. *He that is eight dayes old shall be circumcised among you, &c. and my covenant shall be in your flesh for an everlasting codenamt.* And this commandement touching the substance of it, and outward sealing of the covenant, hath never by him been abrogated. Therefore it is still to bee continued, and our infants (by vertue of that commandement) are to haue the seale of Gods covenant.

The common objection that this prooffe is not from Christs testament, but from Moses writings, is of no weight. For *Moses wrote of Christ, Iob. 5. 46.* The Apostles sayd *none other things then those which the Prophets and Moses did say should come, Act. 26. 22.* Christ came not to destroy the law or the Prophets, but to fulfill. *Matth. 5. 17.* Paul proveth our justification by faith in Christ from Abrahams example written by Moses, as vvvritten not for his sake alone, but for us, *Rom. 4. 3. 24.* Therefore the example of Abrahams infants circumcised, is vvvritten for us also. To manifest this reason more fully, I lay downe these particulars, 1. That the covenant then made with Abraham vvas the covenant of the Gospell, which we now haue. 2. That circumcision the seale of the covenant then, and baptisme the seale of the covenant now, are one and the same in substance. The first is proved thus, Paul sayth, *The Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospell unto Abraham, In thee shall all nations be blessed, Gal. 3. 8.* Againe, vvhhen circumcision was instituted, the covenant was, *Thou shalt be a father of many nations, &c. Gen. 17. 4. 5.* this promise (as belonging to the faith of Christ) is applied to our state under the Gospell, *Rom. 4. 13. 16. 17.* and is by Paul there opposed to the Law. Moreover the covenant vvvith Abraham vvas, that the Lord vvould be a God to him and to his seed after him, *Gen. 17. 7.* this promise implieth blessednesse to him and them; for *Blessed is the nation whose God is the Lord, Psal. 33. 12.* and this blessednesse cometh on none by the Law, *Rom. 4. 15. Gal. 3. 10. 11. 12.* and that he should be a God unto us, and we his people, is the summe of the Gospell, *Heb. 8. 10. 1. Cor. 6. 16. Reu. 21. 3.* The difference between the fathers and us, is, that they had the Gospell in promise; wee haue the same Gospell in performance, *Luk. 1. 69. 70. 72. 73. &c. Act. 13. 32. 33. & 26. 6.* They beleeved in Christ that vvas to come; We beleeue in Christ vvhoe is come: Their faith and ours is one in substance, *Heb. 11. Gal. 3. 9.* That circumcision and baptisme are also one in substance (though differing in outward signe) is thus mani-

mani-

manifested. Circumcision was the signe of faith and holines, Rom. 4. 11. & 2. 29. Col. 2. 11. Deut. 10. 16. Baptisme is the signe of faith and holinesse, Act. 8. 37. 38. Rom. 6. 3. 4. &c. Circumcision was the first signe and seale of entring into the covenant: Baptisme is so now. We now being buried with Christ in baptisme, are sayd to be circumcised in him, Coloss. 2. 11. 12. vvhich plainly manifesteth them to bee one and the same: even as their other sacramentall signes, are sayd to be the same that we now haue, in respect of the things signified, 1. Cor. 10. 1. 2. 3. 4. 1 Cor. 5. 7. 8. Forasmuch then as the covenant vvith Abraham and vvith us, and the seale of the covenant then and now, are one in substance: it followeth, that the commandment then to giue infants the seale of the covenant, being never repealed, bindeth us to giue them the seale of the covenant at this day. The exceptions vvvhich the aduersaries make of the difference between circumcision and baptisme, shall be answered after in their place.

2 The second commandment for baptising of infants, is in Mark. 16. 15. *Go preach the Gospell to every creature; he that beleueth and is baptised, shall be saved. Matth. 28. 19. Go teach all nations, baptising them, &c.* In this commission of Christ are two things, the preaching of the Gospell to every creature, to all nations; and the sealing of the same by baptisme. The Gospell belonged to infants, & they are necessarily implied in the first: therefore baptisme belonged to infants, and they are as necessarily implied in the later. Christ biddeth them proclaime or preach the *Gospell*: but vvhat the *Gospell* is, is not here declared, we must gather it from other scriptures. The *Gospell* (or *Euangelie*) is the glad tidings or joyfull declaration that the promise vvvhich vvas made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the vvorld by him, as these scriptures teach, Act. 13. 32. 33. Luk. 1. 54. 55. 69. 70. 71. 72. 73. &c. Act. 2. 38. 39. & 26. 22. 23. Luk. 4. 18. 21. So the *Gospell* (which is the good tidings of the fulfilling of the promise) is as large as the promise vvas: vvhereupon, not in the forementioned scriptures onely, but in many other places, the Apostles referte the *Gospell* to the promise (or promises) made of old, as, *It is of faith, that it might be by grace; to the end the promise might be sure to all the seed: Rom. 4. 16. and Now we, brethren, as Isaac was, are the children of promise, Gal. 4. 28. and, Christ was a minister of the circumcision, for the truth of God, to confirme the promises (made) unto the fathers: and that the Gentiles might glorifie God for mercie, Rom. 15. 8. 9. and, That the promise by faith of Iesus Christ, might be given to them that beleue, Gal. 3. 22. and, Paul an Apostle, &c. according to the promise of Iesu, which is in Christ Iesus, 2. Tim. 1. 1. and many the like. Not in generall*

nerall onely, but the particular promises at severall times, are shewed to be accomplished in the Gospell; as the promise to Adam, Rom. 16. 30. from Gen. 3. 15. to Abraham, Luk. 1. 55. 73. Rom. 4. 16. 17. 18. to David, Luk. 1. 49. 70. Act. 2. 30. 31. to Israel by Moses, Samuel, and other Prophets, Act. 3. 22. 24. 25. Luk. 1. 70. so that all the promises of God are yea and Amen in Christ, 1. Cor. 1. 10. And for the poynt in controversie, the promise of grace and salvation to Abraham and to his seed, Gen. 17. 7. is by the Gpspell shewed to be confirmed, Luk. 1. 55. Act. 2. 38. 39. Gal. 3. 14. 16. 29. But the promise to Abrahams seed implied his infants, Gen. 17. 7, 10, 12, therefore the Gospell (vvhich is the complement of that promise) implieth our infants: and so the Apostle sayth, *the promise is to you and to your children*, Act. 2. 39. And the signe and scale of the promise vvas giuen to Abrahams children in infancie, Gen. 17. 10, 12, therefore it belongeth to our children in their infancie: and we are sayd to be the children of promise as Isaac was, Gal. 4. 28. But Isaac was the child of promise in his infancie, and had then the scale of the promise in his infancie, when he was but eight dayes old, Act. 7. 8, wherefore we also in our infancie are children of the promise, and haue right to the scale of the covenant even then, or else wee are not as Isaac was. And thus Christ commanding the Gospell to be preached, commanded the fulfilling of the promises to be preached, even all and every one of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it to the seed of the faithfull even in their infancie to bee preached. Likewise commanding the scale of the covenant to be applied unto all vvhich in the promise, as freely and generally now as ever it was of old, not excepting infants: he commanded infants to be sealed by baptism, as they were sealed before by circumcision. And seeing all beleevers are by his commission to be baptised: the infants of the Church being beleevers (in respect of the beginning of faith, though not actually) as I haue formerly proved, they are also to be baptised by vertue of Christs commission, Mark. 16. Math. 28. that so the promises unto the fathers may be confirmed, and the Gentiles (as well as the circumcision, that is, the Iewes) may glorifie God for his mercie, Rom. 15. 8. 9.

Now I will proceed to answer their exceptions; beginning first vvvith this about circumcision, and the covenant with Abraham.

1 *There was a commandment for circumcision, Gen. 17. there is none Pag. 145; for baptism of infants.*

*Ans.* This is before disproved, and a commandment shewed Mark. 16. For the sealing of the seed of the faithfull in infancie, vvas a part of the Gospell; seeing the Gospell is the fulfilling of the covenant and promise made to the fathers, and to Abraham in speciall,

ciall, A& 13. 32, 33. Luk. 1. 33. 73. If it be objected, that baptizing of infants is not there particularly expressed: I answer, neither are other parts of the Gospell particularly expressed there: but the Gospell in generall being to be proclaimed, all parts of the Gospell (whereof sealing the infants is one) are necessarily implied. Note also that things are taught & commanded sometime in scripture, though not in expresse words: as the trinitie of persons in the unitie of the Godhead, the resurrection of the dead (as Christ pro- veth) vvas taught in Exod. 3. Eternall life in heaven, and eternall death in hell are not expressed in Moses law: nor that they should haue Synagogues in everie citie for the people to meet on the Sab both. Neither in the new testament is it taught in expresse words, that Christ is coessentiall, coequall, coeternall with the father: or, that his death and obedience is the merit of our righteousness, or satisfaction for our sinnes: nor expressely commanded that women should receiue the Lords supper, nor example that any did: vwith sundry other things which though they be not expressed in plaine words, yet are they soundly to be proved by arguments from the scripture.

*2 That comendement included males onely, children or servants though unbelievers, and excluded all females, though belevers: so doib not baptisme.*

*Ans.* 1 It is untruly sayd that servants unbelievers were to be circumcised: they feigne this, the scripture teacheth them not so, but the contrary. For circumcision was the *scale of the righteousness of faith*, Rom. 4. 11, and should it be set upon unbelievers, vvhich had no righteousness, no faith? So God should be made the author of a false and lying scale: to signifie and to assure the things which vvere not. Again, every circumcised person was to eat the Passover, and had all other privileges of Israells law, Exod. 12. 43, 49. the Passover signified Christ, and the eating of it life by Christ, 1 Cor. 5. 7. 8. Ioh. 6. 57. But no unbeliever had these benefites. And if unbelievers and Israelites had communion together in circumcision, passover, and other holy things, then vvas the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, who- soever would, contrary to Exod. 19. 5. 6. Levit. 19. 2, & 20. 7. Deut. 14. 3, 2, & 26. 18, 19, Levit. 20. 26, 1 King. 8. 43. Though females (vvan- ting that part of the body) were not outwardly circumcised, for that foreskin which was not, could not be cut off: yet may we not say they were excluded, for then they might not haue eaten the passover, Exod. 12. 48. They vvere vwithin the covenant (Deut. 29. 10, 11, 12) and implied in the males. As the men had that signe of purification (according to the nature of the male) vvhich women had not: so women had another kind of purification (according to the



the nature of the female) vvhich men had not, Levit. 12. Each 1. x had their portion in the things that figured their redemption by Christ, according to their severall natures. Therefore vvhhen the outward signe was changed from circumcising to baptising, wherof the female is as capable as the male; both sexes are baptised, Act. 8. 12. So infants now are as capable of baptism, as they vv ere of circumcision, there is nothing therefore to debarre them from it.

3 *The law required circumcision to be performed on the eighth day: so doth not the law of baptism.*

*Ans.* What of this? the law of baptism appoynteth no day at all for any: shall none therefore be at all baptised? The law required the Passover to be kept on the 14 day of the first moneth, Exod. 12. The law of Christ appointeth no day vvhhen to eat the Lords supper; yet it is the same in substance that the Passover was, 1 Cor. 5. 7. 8. so baptism is the same in substance that circumcision was, Coloss. 2. 11. 12. and as all may now eat the Lords supper, which might then eat the Pascha: so all may now be baptised, which then were circumcised.

4 *But When faith is manifested, then is baptism to be performed.*

*Ans.* They meane by *manifestation*, profession with mouth; and by *then* they mean not before that time. This is denied, and formerly disproved, and they haue no one word of God to confirme their doctrine. 1. Though infants manifest no faith by their owne mouth, yet the mouth of God manifests them to haue faith in the begining or seed thereof, because he testifieth them to be *boly*, 1 Cor. 7. 14. which is not vvithout faith: and testifieth them to haue grace and righteousness by Christ, answerable to the corruption and unrighteousnesse which they haue by Adam, Rom. 5. as is before declared.

Again they say, *Neither circumcision nor baptism are scales of the covenant of life and salvation: that vvhich is now the scale, was ever the same, vvhich is the holy spirit of promise,* 2 Cor. 1. 22, Ephes. 1. 13, & 4. 30. Pag. 146.

*Ans.* A bold untruth contradicting the Apostle, who calleth the signe of circumcision, *the scale of the righteousness of faith*, Rom. 4. 12. and righteousness of faith is life and salvation, Gal. 3. 12. Ephes. 2. 8. and the covenant which circumcision scaled, was that the Lord should be their God, Gen. 17. 7. 10. and so he would giue them life and salvation, Reu. 21. 3. 4. Whereas they except, *The Spirit is the scale*: it is true; but they should obserue that it is an invisible scale in the heart; vvhereas Paul speaketh of an outward visible scale, which is also a signe, and on the body. Again, the covenant may haue more scales: then one: so that if the Spirit were an outward scale, yet might circumcision be a scale also of the same thing. Moses cal-

Ieth circumcision a *signe* or *token*, Gen. 17. 11, but he no where calleth it a *seale*: yet Paul calleth it a seale, because in truth it was so, and more then a bare signe. For a signe is to make some other thing knowne unto us, as the doole-stone or land mark is for distinction of grounds: or it is further to put us in minde of things formerly done, as the stones at Gilgall were for a memoriall to Israell how their Fathers passed through Iordan, Ioshu. 4. 20. 21. 22. But a seale goeth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a signe as assured unto Abraham his righteousness by faith in Christ the promised seed: therefore the Apostle rightly calleth it a seale. Vpon which ground we also rightly call the Passover, Baptisme, and our Lords Supper *Seales*, because they are such signes as certifie and assure us of forgiveness of sins, and of righteousness and salvation by Christ. And from this we haue a most certaine ground for the baptisme of infants: because baptisme is no more now, then circumcision vvas of old, namely a signe and seale of righteousness by faith. And if infants had such a seale under the promise of the Gospell: how should it with any colour be denied now under the performance of that promise? unlesse we will say, Christ hath not confirmed the promises made unto the fathers, contrary to Rom. 15. 8. 2 Cor. 1. 20.

Reg. 146.

Further they say, *There is but two covenants, the Law and the Gospell, the Old and the New, Gal. 4. The old Covenant, the Law, was made with the children of Abraham after the flesh, and had circumcision in their flesh for a signe thereof. The new covenant the Gospell, is not made but with the one seed, Gal. 3. 16. that are of the faith of Abraham. The children of the flesh are not they to whom this covenant is made, Rom. 9. 8 the children of the flesh must be put out, &c. Gal. 4. 30. so that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation; it was the covenant of Dorky, of the Law. &c.*

*Ans.* In this their plea, there is a little truth, but much error and delusion. It is true, there were but two Covenants, the Law and the Gospell. There is sophistry and delusion in their saying the covenant of the law was with the children of Abraham *after the flesh*: for as *after the flesh* meaneth naturall generation, so Isaac, Iakob, and all the Israelites, even Christ himselfe was Abrahams child after the flesh, Math. 1. 1. Rom. 9. 3. & 9. 3. 4. 5. yet were not they aliens from the covenant of the Gospell. But as the *flesh* meaneth corruption of nature, Rom. 8. 1. 8. 9. and as men haue no other generation of the Spirit, but of the *flesh*, Iohn. 3. vers. 5. 6. in this sense it is true, that the children of the flesh are not the children of God, Rom. 9. 8. and they are under the Law, not under the Gospell. But this is nothing

thing against the truth we maintaine. For Isaak who was Abrahams seed after the flesh in the first sence, but after the Spirit, and by promise in the second sence, hee was circumcised in his infancie, Now all the Christian Church are as Isaak, children of the promise, *Gal. 4. 28.* and our infants though by nature (as it is corrupted) they be children of wrath, *Ephes. 2.* yet by promise and grace in Christ, they are children of God, *Rom. 5.* and therefore are to haue the seale of the covenant of grace in infancie, as Isaak had; even as by Abrahams justification, the Apostle proveth the justification of us all, *Rom. 4. 3. 12. 13. 14.*

Error it is that they say, *Abrahams children had circumcision in the flesh for a signe of the old covenant or Law* For first, the Law was given by Moses, *Job 1. 7.* many yeares after Abraham, and could not disanull the covenant with Abraham, or make the promise of none effect, as the Apostle plainly teacheth us *Gal. 3. 17.* Christ also sayth, *Circumcision was not of Moses, but of the fathers, Job. 7. 22.* Secondly, the covenant which circumcision sealed, was that the Lord would be a God to Abraham and his seed, *Gen. 17. 7. 10.* this was the covenant of the Gospell, *Heb. 8. 8. 10, Heb. 2. 1. 3.* Thirdly, Circumcision was the seale of righteousness of faith, *Rom. 4. 11.* but the Law is not of faith, *Gal. 3. 11. 12.* therefore circumcision was a seale of the Gospell promised, a seale of the covenant of grace.

Whereas they say, *the new covenant is not made but with the one seed,* *Gal. 3. 16.* it is true, & maketh against them: for that one seed, is there shewed to be Christ: not Christ in his own person onely, but Christ with his Church, which make one mystical body, *1 Cor. 12. 12. Eph. 5. 30. 31. 32.* Now the infants of the Church, are by the covenant of grace of the body of Christ, even as by nature they are of the body and stock of Adam, as before (in the treaty of *Originall sin.*) we haue proved by *Rom. 5.* so that the new covenant is made with them also, and therefore the seal of that covenant is due unto them now, as it was in Abrahams daies.

Next this, they goe about to proue, *That the covenant wherof circumcision was a signe, Gen. 17. was not the same which we haue now in the Gospell: because the Lord sayth, it is not the same, Jer. 31. 31, Heb. 8. 6. it is a new covenant that we haue under the Gospell.* Pag. 147.

*Ans.* It is no marvell though these men so often slander us, vvhon they dare belye the Lord himselfe. Neither doth the Prophet, nor the Apostle (in the places by them cited, or) any where say, that the covenant vvhich Abraham had, and vvhich was sealed to him by circumcision, is not the same which we haue. I haue before proved them to be one in substance by *Gal. 3.* and *Rom. 4. 11.* The covenant spoken of by Ieremy, was made vvhon God took them by the hand to bring them out of Egypt, *Ier. 31. 32.*

*Heb. 8.* vvhether the covenant vvith Abraham was many yeares before, *Gal. 3. 17.* Therefore the covenant made vvith Abraham by promise, is the same: that we now haue by performance and confirmation of that promise, *Luk. 1. 54. 55. 72. 73. Rom. 15. 8.*

Page 148.

Againe they say, *though Abraham himselfe had the covenant of grace promised him, by which promise he had salvation in the Messiah to come; yet had he not the ordinances of the new covenant which wee haue: and therefore none of his seed in the flesh could be partakers of it: which he had not himselfe.*

*Ans.* They grant enough to their own condemnation: for if Abrahams covenant was of grace and salvation by Christ; then vvvas it not of the Law (as before they pleaded) for that causeth vvrrath and damnation, *Rom. 4. 15, Gal. 3. 10. 12.* We plead not for the same external Ordinances or manner of outward dispensations: but for the same substance of the covenant, which was of faith, not of works; and so of the Gospell not of the Law, as Paul teacheth us, *Rom. 4. Gal. 3.* The Israelites Passeeover of the Lamb, and our Passeeover Christ: their feast of unleavened cakes, and ours, (*1 Cor. 5. 7. 8.*) differ apparantly in the outward Ordinances. So their bread of Manna from heaven, ours of wheat from the earth; their drink of vvater from the Rock, ours of wine from the Grape, (in the supper of our Lord) how greatly doe they differ in the outward things: yet were they the same spirituall meate and drinke both to them and us, even Christ: as the Apostle teacheth *1 Cor. 10. 3. 4.* So Circumcision and Baptism, differ much in the outward rite and signe; but not in the substance or thing signified.

Page 149.

Yet cease they not their idle contention, but farther say concerning us, *They speake untruely* [in saying that the covenant which this new is not like, is that Law given upon mount Sina, *Exod. 19.* not that in *Gen. 17.*] *Marke the Words* (in *Jer. 31, Heb. 8.*) *Not like the covenant that I made vvith their fathers, when I tooke them by the hand to bring them out of Egypt, which is mentioned in Exod. 3, not Exod. 19, then did God appeare to Moses, and commanded him to take them by the hand and lead them out of Egypt, where the covenant is mentioned in ver. 6, I am the God of thy father, Abraham &c. I am come to deliuer them &c. to bring them into a good land &c. which promise was made unto their father Abraham.*

*Ans.* The untruth and ignorance is in themselves that so reason. For there was no covenant made in *Exod. 3.* Let the place be vvievd. Though if there had then a covenant been made, it were nothing to our purpose; because Abraham was dead many yeares before, and we reason of the covenant made vvith him and his seed, vvholes he lived, *Gen. 17.* But in *Exod. 19. 5 &c.* treatie is of a covenant to be made: in *Exod. 20 &c.* the Lawes are promulgated.

In *Exod. 24. 7. 8.* the covenant is made up and dedicated. And that this was that first and old covenant which should be abolished, as *Jeremy* foretold, the *Apostle* doth plainly manifest. For having shewed the promise hereof in *Heb. 8. 8. 13.* hee prosecuteth the same matter in *Heb. 9.* shewing the differences between the first covenant and the second, or the old and the new; and how a covenant (or testament) must be confirmed by blood and death: which for the new was by the death of *Christ*, *Heb. 9. 15. 16.* and for the first, it was with the death & blood of bullocks and goats, wherewith *Moses* sprinkled the people, *Exod. 24. 18. 19. 20.* And this was that action recorded in *Exod. 24.* done at mount *Sina*. Moreover observe here these mens fraud: *Jeremy* speaketh of a covenant made; they tell us of a covenant (or promise) mentioned in *Exod. 3.* as if to make a covenant when they came out of *Aegypt*, and to mention a covenant or promise made many yeares before with *Abraham* in *Canaan*, were all one. That which is alledged of the land of *Canaan* promised in *Gen. 17. 8.* is true, as a type or figure, but not as the maine thing there intended. For *Abraham* himselfe had no inheritance in the land of *Canaan*, no not so much as to set his foot on: *Act. 7. 5.* how then did circumcision seal that to *Abraham*, which *God* never performed to him? Is not this to make *Gods* promise to him, vaine? The *Apostle* is a better expositor, who saith, that circumcision sealed to him righteousness of faith, which he had before, *Rom. 4. 11.* and telleth us, how by faith *Abraham* sojourned in the land of promise, as in a strange Countrey, and looked for a heavenly citie and countrey, which he understood to be figured by that earthly land: *Heb. 11. 9. 10. 16.* And if the possession of *Canaan* was that which circumcision sealed, then *Abrahams* servants; yea and all his sonnes by *Keturah*, and all proselytes of other families, that were circumcised, were deluded with a vaine promise: seeing none of all these had ever inheritance in *Canaan*, but onely the *Israelites* the posterity of *Isaak*, which were numbred in *Numb. 26. 2. 53.*

Again, they except thus. The covenant is made in *Gen. 17.* With *Pag. 250.* *Abraham* and his seed, not with every faithfull man and his seed. Is every faithfull man *Abraham*? What prooff for that? Is it well if we be *Abrahams* seed &c.

Answer. The exception is frivolous: for by vertue of that covenant with *Abraham* who circumcised his infants, *Isaak* his son, *Iakob* his son, all the *Israelites* in their generations, and every faithfull Proselyte of the heathens, circumcised their infants. So the faithfull now, who all are *Abrahams* seed, and heyres by promise, *Gal. 3. 29.* doe seale their infants with Baptisme, as of old they did with Circumcision, for the promise is to such and to their children

Al.



**MR. 2.39.** When Paul bringeth Abrahams example for justification by faith, *Rom. 4.* if any should trifle and say, What is that to us? We are not Abraham: the Apostle telleth, it was *not written for his sake alone, but for us also, Rom. 4.23.24.* So say we; that Abraham gaue his infants the scale of the covenant, it is not written for him alone, but also for us.

**Page. 151.**

But they proceed and say; In *Rom. 4. 21, Abraham receiued the signe of Circumcision, the scale of the righteousness of faith which hee had, when he was uncircumcised, that he should be the father of the faithfull &c.* This proveth that Abraham receiued Circumcision to scale up his fatherhood of the faithfull; not that he receiued it to scale up his faith in the Messiah, which he had 24 yeares before: but a scale of his faith in beleeuing God, that hee should be the father of many Nations, *Gen. 17. 4, Rom. 4. 17, and this was imputed to him for righteousness, Rom. 4. 12.*

**Ans.** They are blinde, and would make blinde. 1 There is no faith that can be imputed to any man for righteousness, but the faith that is in the Messiah; as the Apostle proveth at large, in *Rom. 3. 21. 22. 24. 25.* and *Rom. 4. Gal. 3. 2* And Abraham beleeuing the promise of a seed, vvhich beleefe was counted to him for righteousness, *Gen. 15. 5. 6.* beleued Christ principally, as his seed after the flesh: for otherwise how could all nations be blessed in him, that is in his seed, as God promised, *Gen. 12. 3. Gal. 3. 8. 16.* 3 The Apostle disproveth their vaine glosse, when having shewed how Abrahams faith was counted to him for righteousness, *Rom. 4. 19. --- 22,* hee annexeth, that this was *written for us also, to whom it shall be imputed, if we beleue in him that raysed up Iesus, v. 23. 24.* But if Abrahams faith had not bene the faith in Christ, the Apostles argument from his example had been impertinent.

**Page. 152.**

Finally they say, *Abraham receiued Circumcision as none receiued it: and faith was required of none to Circumcision: but faith is required to Baptism: & therefore these be but mens dreams, & chaff in sted of wheat.*

**Ans.** In deed they would giue us chaffe for wheat. They would haue vs beleue that Abrahams circumcision sealed his fatherhood, not his faith in Christ: which dream is before refuted. They would teach us two or moe circumcisions, one which Abraham had, another vvhich other men had. But as there is one Lord, one faith, one baptism, *Eph. 4. 5.* so we finde but one circumcision, which all our fathers receiued. They would perswade us, that vvhatsoeuer Paul saith, that *circumcision was the scale of the righteousness of faith, Rom. 4. 11.* yet faith was required of none to Circumcision. But vvhio vwill beleue this their dreme? Will God scale righteousness of faith to them that haue no faith? This is to make God the author of vaine and worthlesse scales. If it sealed not to men righteousness of

of faith, what sealed it? Not the land of Canaan, for (as is shewed) no child of Abraham by Keturah, no Proselyte had inheritance in Canaan: no nor Isaac, nor Jakob, who were but strangers in the land as Abraham was, *Heb. 11. 9.* Not the covenant of the Law, for that was not given till many yeares after Abraham, neither could any man haue righteousness by it, but wrath and curse, *Gal. 3. 10.* But had not error blinded their eyes, they might see that the covenant sealed by circumcision was, that the Lord would bee a God to them and to their seed after them, *Gen. 17. 7.* and this was the covenant of grace in Christ, *Heb. 8. 8. 10.*

Against Peters doctrine in *Act. 2. 38. 39.* where he saith, the promise is made to you and to your children; they cavill thus, *Where Pag. 136*  
as many stumble at the word Children, conceiving that it is meant of Infants, it is here and elswhere used often in the Scriptures for men of understanding: *Act. 3. 25, &c.*

*Ans.* How struggle these men against the light! It is true, that the word Children often meaneth men of understanding; but meaneth it not infants also? The word seed, used in *Gen. 17.* often implyeth old persons also: will they therefore inferre, that the promise and seale thereof to Abrahams seed, belonged not to his seed in their infancie? So nether is there any reason to think that the promise to the Iewes and their children mentioned in *Act. 2.* is meant onely of men of understanding, and not also of their children in infancie. For when the Apostle speaketh of the promise to them and to their children, concerning Christ and remission of sinnes by him, and sealing the same by Baptisme: he hath evident reference to the promise made of old to Abraham, which concerned the same things, and was sealed by circumcision: as appeareth by comparing *Luke 1. 54. 55. 72. 73 &c. Galath. 3. 8. 16.*

Whereas the Apostle in *1 Cor. 7. 14.* calleth a beleevers children holy; these men expound him thus: *If your children in your own judgement be holy, and you doe not put them away when you are converted to the faith, but use them still as your children, &c. then may you keepe your wives being holy, they being of a nearer naturall bond then your children, and use them still as your wives &c. Their reason of this interpretation is: Because holynesse sometime signifieth when a person or thing is set apart or sanctified to the use, 1. Timothy 4. 5, Titus 1. 15. Thus is the unbelieving wife holy, and thus are the children holy, and not otherwise.*

*Ans.* That children are thus sanctified to the beleever is true: but in saying, and not otherwise, they doe violence to the

Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgements; but letteth them his owne judgement, *they are holy*: and useth it as a reason to confirme his former doctrine. Secondly, he meaneth not in respect of putting the children away from civill use as children; for so no more should be said for the children of the faithfull, then for their infidell servants: for Philemon mought and did retaine Onesimus for civill use as a servant, before he vvas converted to Christ, *Phil. 1. 10. 11.* &c. and beleiving servants might dwell and converse civilly with unbeleiving masters, *1 Tim. 6. 1. 2.* Yea misbegotten children and bastards were not to be put away in respect of civill use: for vvhoe should nourish or bring them up, rather then their own parents? *2 Sam. 11. 4. 5.* & *12. 14. 15.* &c. Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keep your children, then you may keep your wiues: But thus, your unbeleiving wiues you may keep, for they are sanctified unto you, because the children vvhich you beget of them are holy: and so the holinesse of the children is an argument and prooffe that they might still reteyne their unbeleiving wiues. Fourthly, they change the Apostles vword amisse: he saith not of unbeleiving wiues that they are *holy*, but sanctified to the beleiving husbands; but the children were *holy*. Fifthly, the sanctification of meats, & purity of other things, mentioned in *1 Tim. 4. 5 Tit. 1. 15.* is not meant of religious sanctification, but for civill uses: vvhereas the children of beleivers are otherwise holy, namely, in respect of the covenant of grace and Church of God, as is abundantly proved before, by *Rom. 5.* vvhere, as they haue naturally sinne and unrighteousnesse by Adam, so they haue holinesse and righteousness by the grace of God in Christ. Also by *Gen. 17.* compared with *Rom. 4. 11.* vvhere Abrahams (and all faithfull mens) children, are with their parents in the covenant of grace, and haue the seale of the righteousness of faith. And upon this ground doth Paul strongly proue the beleivers might keep their unbeleiving wiues, because the children which they had by such, were (by reason that one parent was a Christian) *holy*, to witt, with holines of the covenant made with the faithful and their seed. And in this respect the children of these that are in the covenant, are said to be borne unto the Lord, and to be his children, *Exek. 16. 8. 20. 21.* vvhereas in the other respect, all children in the world are the Lords, *Exod. 19. 5.* And so the children of the Church are called *the holy seed*, differing heerein from the seed of other peoples, *Ezra 9. 1. 2.* vvvhich if these opposites had understood, they could not thus haue stumbled at the Apostles words, and wrested his meaning.

But

But they plead further, *that the Apostle saith not, else were your Infants, but else were your Children unclean, but now they are holy: so that all the children of beleevers are as holy by this plue as infants, &c. and so must be baptised.*

*Answer.* Herein they seek to pervert the straight wayes of God. Pag. 138.  
As if they should say: God (vvhen he made vvith Abraham that everlasting covenant vvhich Circumcision vvvas a seale of) said not that hee vvould be a God unto him and to his *Infants* after him, but unto his *seed*, *Gen. 17. 7.*, to that all the seed of Abraham (Ismaelites, Edomites &c.) vvvere as holy, and as well vvithin the covenant of grace and to be circumcised, as the Ismaelites vvvhich vvvere the generation of Isaak. But they should obserue that the covenant of mercie passeth from the fathers to the children from age to age, even to the thousand generation, if they loue God, and keep his commandements: vvhereas if they turne away and hate him, he vviseeth their iniquity, *Exod. 20. 5. 6. Ezek. 18. 9. 10. 13.* Children of beleevers vvhen they are borne of their parents, (and all are borne infants) are all in the covenant vvith their parents; and vvvere of old to be circumcised, are now to be baptized. If the children be of yeares vvhen their parents enter into the covenant, either they assent and enter into covenant vvith them, or they dissent and enter not. So Ismael Abrahams child, being taught of his father to keep the vvay of the Lord (*Genf. 18. 19.*) and not disobeying, he vvvas vvith his father circumcised at thirteene yeares of age, *Genf. 17. 25.* Likewise all children now assenting unto and vvalking in the faith vvith their parents are to bee baptized at vvhat age soeuer. But vvhen Ismael fell from his obedince, then vvvas he cast out of Abrahams house, and vvvas no longer counted for Abrahams seed, but in Isaak vvvas his seed called, *Genf. 21. 10. 12.* Ismael vvvas still Abrahams seed and child in nature, according to the flesh; but hee continued not still the childe of the covenant, *Galath. 4. 29. 30.* nor Abrahams seed according to the promise. Even so, if children of beleevers now being of understanding, doe refuse the faith of Christ, or fall from it, they are to be kept out of the Church, or cast out from it: and so the seale of grace and salvation belongeth not unto them, (*Ezek. 18. 24. 2 Chron. 15. 2. Matth. 3. 7. 9. 10.*) as it belongeth to all the infants of the faithfull, and to all their children (of vvhat age so euer) that receiue the faith of Christ, and abide in it vvith them. And these men greatly mistake if they think vvwe hold children are to be baptized, or are holy, because they are our children by nature, (for so they are children of vvrrath, *Eph. 2. 3.*) but they are holy, and to haue the seale of salvation, because God hath graciously accepted

them into his covenant with our selues: and keepeth them in it, untill they fall from faith and obedience of Christ; even as wee our selues continue in the covenant, whiles we continue in the Christian faith, and no longer, 2 *Tim.* 2. 12. As we are the children of the first Adam, we are all sinners, disobedient, unrighteous and under condemnation: but as vve are the children of the second Adam (Christ) we are all holy, made obedient, righteous; and heyres of salvation, according to the Apostles doctrine in *Rom.* 5. 12--21.

Page. 141.

Page. 142.

Against an other prooffe for baptisme of Infants, gathered from Pauls words in 1 *Cor.* 10. 1, 2 &c. vvhether he speaketh of all the Israelits Baptisme in the cloud & in the sea: they struggle vvith little reason or colour of truth. For (to omit their discourse of Pauls scope in bringing that in, vvith no way cleareth the controuerse) they tell us. 1 *That Moses did not at all wash them vvith Water in the cloud and sea.* 2 *That this of Moses is called baptisme by comparison, as Noahs Arke is called the figure of the Baptisme that saveth us: for as the Arke saved those in it from drowning: so the Israelites were all under the cloud and in the sea, and therein baptized or safeguarded from destruction of their enemies.* 3 *That it pleased the Holy Ghost to say they were baptized in the sea and cloud, because the cloud and sea was their safety, as Noes Arke was: And as Christ saith, they are baptized that suffer for his sake. So there is as much warrant to enioyne infants to suffer persecution, because it is called Baptisme: as to baptise them, because the cloud and sea is called Baptisme.*

*Answer.* How many vvrestings and vvindings are in these mens vvords? First, they say, *Moses did not at all baptise them vvith Water.* And why? Was there no water (thinke they) in the cloud and in the sea? Let them consider *Exod.* 14. 14. 21. compared with *Psal.* 77. 16. 17, &c. and they may see there vvvas vvater enough in the cloud: and they will not say (I thinke) that there vvvas no vvater in the sea. All outward baptising or washing, must be vvith water or some other liquor. If they were not baptized vvith water, vvhat other liquour were they baptized in? not vvith blood, as in the Baptisme of suffering death for Christs sake, which they impertinently mention. Not vvith vvine or strong drinke: for they found none such in the wilderness. If they can shew nothing but water to baptise them in, let them deny no more (for shame) that they were baptized vvith Water. God spake to our fathers by the Prophets at sundry times (or in \* sundry parts, as it vvore by price-meale) as the Apostle teacheth *Hebrew.* 1. 1. By Moses he shewed how the cloud removed from before Israel, and stood behind them, (as they passed through the sea) and

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gave them light, but vvas darknesse to the Egyptians: and from this fierie cloudie pillar the Lord looking, troubled the Egyptians, and took off their charret wheeles, that they draue them heavily, *Exod. 14. 19. 20. 24. 25.* This being briefly and obscurely told by Moses, God after enlargeth by Asaph another Prophet, vwho sheweth the manner of it: how not onely the vwaters of the sea saw the Lord, vwhen they fled and parted; but the clouds also (from aboue) poured out vwater vwhen they rained; the skies sent out a sound by thunder, &c. thus the ground being softned vvith the raine, occasioned the charret vvheeles of the Egyptians (sticking in the mire) to fall off, and hindred their pursuit: *Psa. 77. 16. 17, &c.* After this the Apostle (taught by Gods spirit) manifesteth the mystery which before was kept secret; namely how this passage under the cloud (which rained) and through the sea was a baptism to the Israelits: even as Christian mens washings in rivers or vessels, was a baptism to them. And as the manna which Israel ate, and vwater from the rock which they drank, vvas the same spirituall meat and drinke which we haue signified by bread and wine in our Lords supper; so their vvashing in the cloud & sea, and our vvashing in vessels or rivers, is spirituallly the same baptism. From hence we gather the baptising of our infants by two arguments: 1. *All our fathers (saith Paul) were baptised in the cloud and sea:* therefore (say we) infants: for seeing there vvas no other baptism but that in the cloud and sea, such of our fathers as then vv ere infants vv ere at that time baptised, or else many of our fathers (even al the infants of many thousand families) vv ere never baptised: vv hich is contrary to the Apostles doctrine. And if infants had baptism under Moses, it cannot (vv ith any colour of reason) bee denied them under Christ. 2. In that the Apostle teacheth us, that the extraordinary and temporary sacraments (or scales of salvation) vv hich Israel had, vv ere the substance and truth vv hich wee now haue, though Moses doth not so expresse: it followeth upon like ground, that their ordinary scales, namely Circumcision and the Passouer, vv ere the same in truth and substance vv ith baptism and the Lords Supper vv hich vve now haue. And being the same, as infants had circumcision then, so they are to haue baptism now.

Secondly, vv heras they say that of Moses was called baptism by comparison, as if it were not properly baptism; they swerue from the right way: it was as truly and properly baptism to them, as ours is to us, though the mauner of administration differ: even as their Manna and vwater vv ere as truly and properly the sacrament of Christs body and blood to them, as bread and wine in the Lords Supper are to us. Otherwise the Apostle should not say truly, that hey vv ere the same. *1. Cor. 10. 3. 4.*

*Rom. 16. 26.*

*1. Cor. 10. 1.*

*2. Cor.*

*Mark. 1. 9.*

*Mat. 16. 33.*

Thirdly, Noes ark is not called the *figure of baptiſme*, as theſe corrupters of ſcripture tell us : but baptiſme (ſayth the Apoſtle) is a like-figure (or antitype) 1 Pet. 3. 21. So that the ſaving by water of eight men in the Ark, was a type or figure : and the ſaving of a few now by vvater in baptiſme, is an antitype, or like figure : both of them figuring ſalvation by the death of Chriſt. Fourthly, neither do theſe men ſet down the reaſon fully and rightly, why they are ſayd to be baptiſed, namely, *becauſe the cloud and ſea was their ſafetie as Noes ark was*, for though it may in ſome ſenſe bee granted that theſe were their ſafetie, as baptiſme is our ſafetie (for it is ſayd to ſaue us, 1 Pet. 3. 21.) yet properly they were ſayd to be baptiſed in the cloud and ſea, becauſe they were in them ſacramentally waſhed from their ſins, & planted together in the likenesse of his death, buriall, and reſurrection, as we are now by baptiſme, Rom. 6. 3. 4. 5. The cloud ſerued them for three uſes, 1. to protect and keep them ſafe, *Eſai. 4. 5. 6.* 2. to guide them in the way that they ſhould go, *Numb. 9. 17. &c. Exod. 13. 21.* and theſe two were ordinary. 3. to baptiſe them by powring down water, and this was extraordinary, and but one time in the red ſea, for ought we finde. And in this reſpect Paul ſayth they were baptiſed in it. Fifthly, their laſt ſpeech of *injoyning infants to ſuffer perſecution*, as well as to baptiſe them, is ſpoken vvith a wry mouth : for as vve enioyne not infants to bee baptiſed, though we baptiſe them ; ſo can we not enioyne them to ſuffer perſecution. But this we ſay and know, as infants are baptiſed into Chriſt, ſo oftentimes they ſuffer perſecution for Chriſt : being vvith their parents afflicted, imprifoned, baniſhed, &c. yea and bereaved of life it ſelfe, ſo that they haue even the baptiſme of blood or martyrdom alſo.

Wheras we find mention of whole houſholds to haue been baptiſed by the Apoſtles; from which example it is probably gathered that infants alſo were baptiſed. Againſt this they diſpute thus, 1. *There are many houſholds in vvich there are no infants.*

*Ans.* This is true : and it is alſo true that in many there are infants. Therefore this argument is propounded but as propable, not as certaine.

2. They ſay, *It is moſt ſure as the Apoſtles practiſed in one houſhold, ſo they practiſed in all. But in the Ioylors houſe they baptiſed ſuch as they preached the word vnto, and ſuch as beleueed, Aſt. 16. 31. 34. and this is moſt plaine that infants cannot beare nor beleuee, &c.*

*Ans.* It is not moſt ſure, but altogether unlikely, as themſelves, I think, will acknowledge. For there is no likelihood that all houſholds to whom the Apoſtles preached, did beleuee every one in them, though ſome did. And they grant that none but beleueers were baptiſed. So then if the goodman of the houſe, and the men

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pag. 143.

Mat. 10. 13

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1 Cor. 7. 13.

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onely beleaved, there none but men were baptised: if women onely beleaved, they onely were baptised. Therefore the Apostles practise was not alwayes alike in respect of the persons that they baptised. So for infants, such houses as had none, wee easily grant that no infants vvere there baptised. But such as had infants, their parents beleaving, we hold that their infants vvere baptized; for there is no exception of infants at all in any place of the Apostles Acts. The barre vvhich they put, that infants *cannot heare nor beleue*, is soone removed. We know infants can heare, though not vvith understanding; we know also (and haue proved before) that they beleue, though not actually or professantly. And this faith begun in them in their regeneration, is a sufficient ground vvhy infants should be baptised, as I haue formerly manifested.

Finally, unto Christs words Mark. 10. 14. *suffer ye little children to come unto me, &c. for of such is the kingdome of God*: they say, *It is not sayd, infants are of the kingdome of heauen, that is, doers of the Gospel, Luk. 4. 43. but that they that enter into the kingdome of heauen, must become as little children, for of such like is the kingdome of God. And, This is Christs meaning, men must bee converted and receive the kingdome of God as a child, &c.* Pag. 143

*Ans* They speak like children in understanding. 1. The people brought yong children properly unto Christ, not men converted & become like children: Mark. 10. 13. For the children the disciples rebuked the bringers: for their rebuking Christ vvas much displeased, and sayd, *Suffer the little children to come unto me*. What reasonable creature will now deny that Christ speaketh here of children in yeares, not of old men like children. The children that were brought, Christ *took up in his armes*, put his hands one them & blessed them: may we think he took up aged persons. 2. The reason vvhy he would haue such children suffered to come to him, is, *for of such is the kingdome of God*, Mark. 10. 14. If he had not meant this of yong children themselves, but of men like children in some condition; there had been no weight in his words: but the people might haue brought unto him upon that ground, doves, and serpents for Christ to lay hands upon and blesse: for as godly men must in some things be like children, 1. Cor. 14. 20. so must they in some things also be like serpents, and like doves, Math. 10. 16. 3. They wrest the text, when they expound *for of such is the kingdome of God*, thus, *for of such like*: as if Christ meant not the children properly, but ancients men like such children. They might even as well say, that when Paul writeth, *I beseech thee, being such a one as Paul the aged*, (Philom. v. 9) that he speaketh not this of himselfe, but of some other man like himselfe, that made request for Onesimus. But ignorant and unstable men vvill pervert all scriptures.

tures to their owne perdition. That infants of the faithfull are indeed of the kingdome of God, is before proved from Rom. 3. and many other scriptures.

Now whereas Christ *blessed* the children; they tell us, *be baptised them not*, which we grant: but if they which were by nature children of wrath and curse, were now by grace made children of blessing in Christ; then were they in deed of the kingdom of God, and such as might receive baptisme the signe and seale of blessednes.

Lastly they say, *It is a blessing to infants to be created, to live, to grow in stature, to see, &c. to have their sight, their limbs, &c. so that Christs blessings extend as well to this life as that which is to come.*

*Answer.* All Gods benefits for this life and the next, are in deed blessings: But Christ blessed not those children with any such wordly temporal blessings particularly; but gave them the blessing of God in generall: and men are too presumptuous that will without due prooffe, restraine that to some particulars which the Lord hath not restrained. Wee know that our blessednesse from God in Christ, is our eternall salvation, Rom. 4. 6. &c. It was his last farewell to his beloved disciples to lift up his hands and blesse them, Luk. 24. 50. and it is the summe of the Gospell, that in Abrahams seed (that is Christ) all nations shall be blessed, Gal. 3. 8. This grace Abrahams infants had, this grace Christ gave to little children: and the same he vouchsafe to continue unto us and to our children throughout their generations: preserving us and them from the curse of Anabaptistrie, whereby so many errors are spered, scriptures wrested, and soules perverted unto destruction.

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FINIS.

